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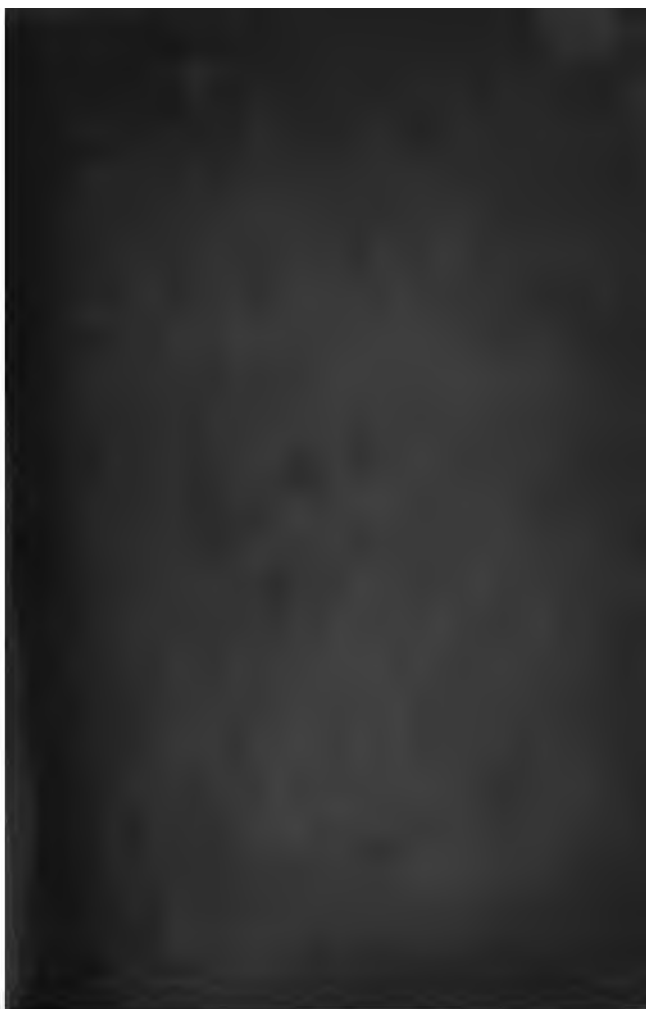
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The
Mother's
Legacy.





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THE
M O T H E R S
Legacie,
To her vnborne
C H I L D E.

By E L I Z A B E T H
I O C E L I N E.

Reprinted from the Edition of 1625.

WITH A
BIOGRAPHICAL AND HISTORICAL INTRODUCTION.

WILLIAM BLACKWOOD & SONS,
EDINBURGH AND LONDON.
1852.

141. d. 213.



TO
THE MOST HONOURABLE
THE LADY SOPHIA HASTINGS,
MARCHIONESS OF BUTE,
THIS REPRINT
OF
“*THE MOTHER’S LEGACIE*”
IS MOST RESPECTFULLY
INSCRIBED.

MADAM,—About four years ago, soon after the birth of your son, a copy of the third edition of *The Mother’s Legacie* was put into your hands; and the opinion expressed by your Ladyship, after an attentive perusal, induced the owner of the little volume to publish a facsimile impression of that early and genuine

edition. The fulfilment of this purpose appeared to be only an act of justice to the author, as the Editor had seen, appended to a volume of modern sermons, published in 1840, what was represented to be "a reprint" from an edition printed at the Theatre, Oxford, in 1684, "for the satisfaction of the person of quality herein concerned." But this reprint, however faithfully it may have copied an Oxford edition, is really a spurious impression, as it contains several unwarrantable deviations from the original text, —to an extent which, in several instances, materially alters the author's meaning. If the variations thus introduced were meant to be decided improvements, the grounds for adopting them should have been fairly and honestly avowed; but, before adverting farther to this particular, it may be proper to give some account of the author, and of the peculiar circumstances under which her mind was cultivated, and her religious character was formed.

Her name was Elizabeth Brooke, daughter of Sir Richard Brooke of Norton, whose first wife was the only daughter of William Chaderton, a native of Nuthurst, near Manchester, who was educated at Cambridge, where he became a Fellow of Christ's College, and was appointed Lady Margaret's Professor of Divinity in 1567,

and Master of Queen's College in 1568, in which office he is said by Sir John Harrington to have been beloved by the scholars, because his authority was tempered with courtesy. In 1579 he was appointed Bishop of Chester, and in 1596 he was consecrated Bishop of Lincoln, where he died in 1608. In early life he was chaplain to Robert Dudley, Earl of Leicester, from whom, as well as from Lord Burghley, and many other noblemen and gentlemen of great influence and power, a number of letters to him have been inserted in the 3d and 4th books of Peck's *Desiderata Curiosa*, from some of which it appears that the Bishop was considered too indulgent towards the Puritans. Thus, on the 2d of May 1581, Edwin Sandys, the Archbishop of York, wrote to him privately, "My Lord, you are noted to yield too much to general fastings, all the day preaching and praying. Verily a good exercise in time and upon just occasion, when it cometh from good authority. But (when there is none occasion, neither the thing commanded by the prince or a synod) the wisest and best learned cannot like of it, neither will her Majesty permit it. There lurketh matter under that pretended piety. The devil is crafty, and the young ministers of these our times grow mad."

How the Bishop acted, in consequence of this private advice, is not very clearly ascertained ; but there is reason to believe that he was as lenient as he was wont to be in the exercise of his authority, and he was countenanced in his moderation by some of the most powerful of the nobles, including Lord Burghley, the Earls of Bedford, Warwick, and Leicester, and above all Henry, third Earl of Huntingdon, who that very year (Dec. 7, 1581) wrote a letter to this Bishop of Chester, strongly commending him for establishing lectureships and daily morning prayers at Manchester and other parishes, and who, in another letter the following year, (Dec. 12, 1582,) expressed his cordial approbation of the Bishop's exemplary zeal and kindness in encouraging all the good ministers who were under him.

About the year 1569, it is understood that Bishop Chaderton was married, and his only child, Jane, became afterwards the first wife of Sir Richard Brooke of Norton, son and heir of Thomas Brooke, sheriff of Chester, and Anne, daughter of Lord Audley. There is some reason to believe that the marriage of the Bishop's daughter proved not altogether happy. Sir John Harrington, in his account of the bishops, written about the year 1606, has said of Bishop

Chaderton—"He now remains at Lincoln, in very good estate, having only one daughter married to a knight of good worship, though now, they living asunder, he may be thought to have had no great comfort of that matrimony, yet to her daughter he means to leave a great patrimony." There is no doubt that a serious misunderstanding had existed, which led to a permanent separation.

A more painful rumour has been preserved in Sir Ralph Winwood's *State Papers*, vol. iii. p. 385; but it is to be remembered that this work abounds more in hearsay tales and idle gossip than in authentic information. The story relates to a period when Jane Chaderton (Lady Brooke) had been dead several years, and when her daughter was a mere child; and yet one or the other is represented as having been betrayed into a fatal intimacy with at least one person of flagitious life. But the particulars of the narrative are self-contradictory, and could easily be demonstrated to be a malignant and baseless fabrication.

From such slanderous allegations, proving that the materials of biography are often gathered from the most questionable sources, it is refreshing to turn to the unvarnished picture of domestic life exhibited in the scanty memo-

rials of the granddaughter of Bishop Chader-ton, furnished by Dr Thomas Goad, chaplain to Archbishop Abbot, who in this capacity possessed the power of licensing books.* As the son of Dr Roger Goad, provost of King's College, Cambridge, he had the best opportunities of knowing the family of Bishop Chader-ton; and, according to his testimony, the Bishop—who survived his own daughter several years—had bestowed the utmost pains to train up his only grandchild in the most solid and serious, as well as the most elegant, branches of learning in which, during the greater part of the sixteenth century, no inconsiderable proportion of ladies of rank in England attained high proficiency. Dr Goad's enumeration of the female accomplishments in which she was nurtured includes languages and other liberal arts; but, above all, that pious discipline of the mind, which is both the beginning and the consummation of the wisdom which is from above.

The range of this young lady's studies is not represented as surpassing what had been cultivated by females of the same station for nearly

* Of Dr Thomas Goad, Fuller, in his *Worthies of England*, says he was "a great and general scholar, exact critic, historian, poet, schoolman, divine. He was substituted by King James in the place of Dr Hall, and sent over to the synod of Dort."

a hundred years. Sir Thomas More—whose first child was a daughter born about the year 1508, who died in 1544—is generally represented as the first who introduced a profound acquaintance with the classics and other branches of polite literature as essential constituents of a lady's education. This daughter, afterwards Mrs Roper, wrote Latin with such taste and accuracy as to excite the admiration of Erasmus and the incredulity of Cardinal Pole. Her daughter's talents and erudition were scarcely inferior. The example of Sir Thomas More was followed by Henry VIII. in the cases of the Princesses Mary and Elizabeth. Mary translated part of the paraphrase of Erasmus on St John's Gospel, printed in 1548, and dedicated to Queen Catherine, by Nicholas Udall, who takes special notice of "the great number of noble women at that time in England, not only given to the study of human sciences and strange tongues, but also so thoroughly expert in the Holy Scriptures that they were able to compare with the best writers, as well in enditing and penning of godly and fruitful treatises, as also in translating good books out of Latin or Greek into English; and it was now a common thing to see young virgins so trained in the study of

good letters that they willingly set all vain pastimes at nought for learning's sake."

This Queen (Catherine Parr) had been herself educated in polite learning ; and several of her works were printed—particularly *Prayers and Meditations* in 1545, and the *Lamentation of a Sinner* soon after her death in 1548, with a preface by Lord Burghley. Lord Burghley—who at this time was only twenty-eight years of age—had been twice married, and, in both cases, to ladies of extraordinary attainments in literature : first, in 1541, to Mary Cheke, sister of Sir John Cheke, Professor of Greek at Cambridge, and tutor to Edward VI. ; secondly, in 1545, to Mildred Cooke, who is said by Roger Ascham to have been one of the two best Greek scholars of the ladies of his time—the other being Lady Jane Grey. Mildred was the first of the daughters of Sir Anthony Cooke, who, as well as Sir John Cheke, was one of the tutors of King Edward. His second daughter, Anne, was mother of Lord Bacon, and was eminent both for her piety and her correct acquaintance with the Greek, Latin, and Italian languages. She, and two younger sisters, Lady Russell and Lady Killigrew, published several works indicating great talents and attainments. Anne Cecil, the eldest daughter of Lord Burghley,

afterwards Countess of Oxford, was also a lady of singular accomplishments. It would be very easy to add to this list many other names whose reputation for learning was understood to be tinged with Puritanical tendencies.

It is natural to conceive that Chaderton, the friend of such men as Sir Anthony Cooke and Sir William Cecil, (Lord Burghley,) both of whom had been educated in Cambridge not long before he studied there, would follow their example in the training of his daughter and granddaughter, more especially as a similar practice had then become prevalent in families of rank. From Dr Goad's account, it is evident that the granddaughter was ardent and assiduous in her application to the study of poetry, history, and morality—availing herself of her intimacy with foreign tongues. At the age of twenty she was married, but of the family of her husband little appears to be known. Dr Fuller, in his *Worthies of Cheshire*, says that Bishop Chaderton's grandchild, a virtuous gentlewoman of rare accomplishments, married to *Mr Joceline, Esquire*, being big with child, wrote a book of advice, since printed, and entitled *The Mother's Legacie to her Unborn Infant*, of whom she died in travail. Betham, in his *Baronetage*

of *England*, (vol. ii. p. 334, &c.,) says, "that Sir Richard Brocke, by his first wife, Jane Chaderton, had one daughter, *Mary*, wife of Thorold Joseline, Esq. of Hogington, in Cambridgeshire, who had her mother's lands." As Betham mistakes the Christian name of both the lady and the gentleman, his statement is not entitled to claim implicit credit; but it is a well ascertained fact that the manor of Hokington, or Oakington, about five miles from Cambridge, was, for some years after the Reformation, in the family of the Joscelyns, and afterwards became the property of Queen's College, Cambridge. It is probable that Tourell Joceline was a relation of Archbishop Parker's chaplain, John Joscelyn, who, according to Strype, was an Essex man, and sometimes wrote his name John Goscelin. The name was not uncommon in England, nor even in Scotland; for, in the *Ragman Roll*, we find, in 1296, William Goscelyn, del counte de Selkyrk; and the name Joscelyn, about the same period, existed also in the neighbouring county of Peebles. John Joscelyn is well known as a Saxon scholar, who gave great assistance to Archbishop Parker in his work *On the Antiquity of the British Church*, if, indeed, he did not write the entire book.

But though the name of Tourell Joceline has not been registered either in the annals of learning, or in the history of his country, it is most satisfactory to know that he possessed the unbounded confidence and affection of his amiable wife, whose letter, addressed to him in the immediate prospect of death, is so tender and touching, and so replete with practical wisdom and hallowed principles, that no human being who is not past feeling can read it without deep emotion. Of the maternal counsels bequeathed to the unborn child, it is unnecessary to anticipate the judgment of the reader. We are told by Dr Goad, that "this small treatise was found in her desk unfinished;" and it is affecting to know that the serenity of her mind, in looking forward to the eternal world, was not unclouded by occasional visitations of sadness; but these seasons of affliction were happily instrumental in weaning her from the deceitful allurements of things temporal, and establishing her soul in the perfect work of patience, and in the blessed hope of an eternal weight of glory.

It has already been noticed, that in at least one (and probably more than one) edition of this little work, several alterations have been inserted, without any explanation or apology.

Without minutely searching after every deviation from the original text, the following changes appear to call for some animadversion :—

At page 43 of the genuine edition, (section 6,) the author says, “ Use Doctor Smith’s Morning Prayer, than which I know not a better, nor ever did I find more comfort in any.” Instead of these words, the spurious edition has substituted, “ Use such prayers as are publicly allowed, and chiefly those appointed by the Church.”

Again, at page 73, (section 10,) the mother exhorts her child to address God in zealous prayer—“using Doctor Smith’s Evening Prayer as his morning; both of which, though they be for a family, yet are they easily reduced to a private man’s prayer.” In the recent edition, we find the words—“ using some good book of prayers allowed of by the Church, when thine own meditations afford not sufficient matter for thy evening devotions.”

Changes to a greater extent have been made on the 11th section, relating to the observance of the Christian Sabbath; but the following observations are confined to the subject of secret prayer, either with or without a form :—

Admitting that forms expressly appointed

or allowed by the Church should be preferred either to the compositions of any divine, or to the devotions conceived and expressed by any private individual, whatever may be his attainments, the question arises, Is it the part of an honest editor to assume the liberty of withdrawing from a book the deliberately chosen words of the original writer, and supplying their place by other words which appear to him more suitable? *

* Whoever professes to republish the work of another, is bound surely to give it to the world as the author left it, unless he can show cause for some just exception; in which case, however, he is not entitled furtively to tamper with the text, though he may express in a note what he may consider an improvement on the original. But here is a man in the very peculiar position of announcing the publication of a copy of a lady's last will; and every reader who has no access to the original, and who has not imbibed the doctrine that there is such a thing as "a pious fraud," assuredly takes for granted that, if the editor be even "indifferent honest," the will must be genuine. Nobody for a moment can suspect that any undue liberty had been taken by the Rev. C. H. Craufurd, who, in 1840, appended to a volume of able sermons of his own what he understood to be a reprint of this *Legacy*, as printed at Oxford in 1684, "for the satisfaction of the person of quality herein concerned." He surely was not capable of corrupting a document written by a pious female, in the sad and solemn prospect of being severed by death from a beloved husband and the then unborn infant towards whom her maternal heart was yearning. Can we conceive it possible that the Oxford licenser, in the days of Bishop Fell, presumed, without the sanction of a higher authority than his own erring discretion, to vitiate the express words of more than one clause of a writing professedly bearing the character of "*a testament*," as it is described in *The Approbation*, (p. 3,) by Dr Goad, who expresses his anxiety that its validity may "*be enacted in perpetual and inviolable record*?"

In the present case, it is to be observed that Mrs Joceline decidedly approved the use of forms, and certainly did not object to the prescribed forms of prayer used in the Church of England, of which she was a member. But her heart told her that she had been greatly edified and comforted by adopting the devotions prepared by a divine whom she venerated, and who is understood to have been the admired Puritan, Mr Henry Smith, on whom his biographer, Fuller, (who himself was not puritanically disposed,) has pronounced the highest panegyric; while Wood (whose prejudices against scrupulous divines was still more inveterate) says, "that this preacher was esteemed the miracle and wonder of the age, for his prodigious memory, and for his fluent,

The violation was not avowed; but the felonious intent is not palliated by the "surreptitious practices" through which it was carried into execution. "Surreptitious practices," and "surreptitious impressions," are phrases which occur in the edition of the works of the learned and pious author of *The Whole Duty of Man*, printed at Oxford in 1684, (the same year with *The Legacy*,) under the auspices of Bishop Fell; but though he may have improved that edition of an unknown author, it is not alleged that he meddled with Mrs Joceline's *Legacy*. Somebody, however, did meddle; and if there be no intermediate edition between that of 1625 and the Oxford edition of 1684, we cannot escape from the conclusion that the tacitly introduced alterations must be traced to Oxford, where it was alleged that more works than one were altered and interpolated in the time when Drs Fell and Aldrich were deans of Christ's Church, but by whose hands cannot now be ascertained.

eloquent, and practical way of preaching." It is possible that Mrs Joceline may have meant to recommend the devotional writings of another divine of the name of Smith—either John Smith, minister at Reading, author of *The Doctrine of Praier in generall for all Men*, printed in 1595, or John Smith, minister and preacher of the Word, who dedicated to Edmund Lord Sheffield, "A Paterne of True Prayer, being a learned and comfortable Exposition or Commentarie on the Lord's Prayer." But it scarcely admits of a doubt that her wish was to adopt the prayers interspersed with the sermons of Mr Henry Smith, who (like her grandfather) was specially favoured by the Lord-Treasurer Burghley, who, in proof of his cordial good-will, concurred with the parishioners of St Clements' Danes in recommending this eloquent preacher to that living.

Among the other proofs of regard with which several of the leading Puritans were favoured by such men of rank and power as the Duke of Norfolk, the Earl of Huntingdon, the Earl of Leicester, the Earl of Bedford, the Earl of Warwick, Lord Burghley, Sir Francis Walsingham, secretary of state, Sir Francis Knolles, and several others, many of them selected divines of that class for their domestic chap-

lains, and some of them employed them to frame books of devotion for the use of their families, and to write pious books for the public benefit. Thus Cartwright, long the most conspicuous man among the Puritans, was urged by the Earl of Leicester and Secretary Walsingham to undertake the confutation of the Rhemish Version and Notes on the New Testament, and was solicited by other persons of distinction, and particularly by Sir Michael Hicckes, to supply them with forms of prayers. Christopher Goodman, another Puritan, (minister of St Andrews, in Scotland, after the Reformation,) was chaplain to Sir Henry Sidney, Lord-Deputy of Ireland, and subsequently gained the special regard of Archbishop Usher. Walter Travers, who, along with Cartwright, had the offer of the most important academical station in Scotland, in the year 1591, was, notwithstanding his non-conformity, selected as the domestic chaplain to the Lord-Treasurer Burghley; who also, from respect for his prudence and learning, as well as piety, intrusted him with the charge of superintending the private studies of his son, Robert Cecil, afterwards Earl of Salisbury. He was in 1592 appointed Provost of Trinity College, Dublin, where Archbishop Usher, then

a young student, enjoyed the benefit of his instructions, of the value of which he ever retained a grateful remembrance, and of which he was desirous of giving afterwards some substantial token, which the aged Puritan respectfully declined to accept.

It is well known with what fervent and steadfast regard Henry Hastings, third Earl of Huntingdon, Lord-President of the Council in the North, befriended Arthur Hildersham, Richard Greenham, Thomas Bell, and Hugh Broughton, four learned and zealous Puritans, the last of whom, after the death of his benefactor, thus expressed his feelings:—"My honourable patron, whose rest is in paradise, whom my pen must honour; for that he was so deep for judgment in the chief heads of all the Bible, so sincere for affection in the heart for religion, that he is not like ever to be overmatched by any." It is not so generally known (and perhaps may not have been previously noticed in any English book) that Beza's translation of the Psalms into Latin verse, published at Geneva in 1597, was dedicated to this nobleman in a most interesting epistle extending to eight pages, near the close of which the author assigns his special reasons for wishing this work to appear under

the shelter of a name so eminent for piety, charity, and other virtuous distinctions; the chief of which reasons, he says, was this—that this Earl of Huntingdon had sent Francis Hastings, his nephew and presumptive heir, to receive his academical education at Geneva, where he was then residing, and exemplifying in a singular degree the amiable and excellent qualities which adorned his race, so as to win the delighted admiration and attachment of every honourable heart. That prepossessing youth, from whom your ladyship is descended, did not live to succeed to the inheritance of his ancestors; but his son Henry, the fifth earl, and others of the family, did not cease to protect the most worthy of the zealous men who, for conscience' sake, continued to cast in their lot with the Nonconformists, thus foregoing the earthly dignities and substantial gains which some of them might have secured, if they had accommodated their creed and their practice to the standard which had obtained the sanction of public authority. The works of Richard Greenham (who died in 1591) were dedicated by Henry Holland to Katherine, the Countess-Dowager of Huntingdon, and her sister, the Lady Margaret, daughters of the Duke of Northumberland.

Omitting various other instances, let it suffice to quote one example more of the puritanical leanings of a nobleman of illustrious name, and long in possession of the favour of his sovereign. The memorable case of that bold and popular Nonconformist, Edward Dering, descended from an ancient Kentish family, appears to demand special commemoration. He was for several years domestic chaplain to Thomas, the fourth Duke of Norfolk, who, though a special favourite with Queen Elizabeth, was executed at the age of thirty-six, in the year 1572, for his communications with Mary, Queen of Scots. This nobleman, three years before his death, recommended to Dering and Edward Hansbie, another of his chaplains, to instruct his children in the duties of devotion, and to draw up some proper forms for their use. This task they conscientiously executed; and the collection of prayers, fairly written out by Mr Dering, was presented to the Duke, accompanied by an epistle in Latin, dated September 13, 1569, containing many faithful and earnest admonitions specially applicable. A copy of this truly Christian letter has been preserved in the Appendix to Strype's *Annals*, (vol. ii. part 2, p. 465-467.) It is worthy of notice that, about the time of the Duke's execution, a small

book was printed privately, entitled "A brief and necessary Catechisme or Instruction, very needfull to be known of all Householders, whereby they may teach and instruct their Families in such Pointes of Christian Religion as is most meete; with Prayers to the same adjoining. Psalm xxxiv. 11—"Come, children, hearken unto me; I will teache you the feare of the Lord.'" A long preface "to the Christian Reader" is signed "Thine in the Lord, *Ed. De.*," who says, "This that I here present unto the Church of God I have not done alone, but another faithfull labourer in the work of the Lord, and a good brother in Christ Jesu, whom God hath endued with great knowledge, and blessed with much understanding, hee hath taken the greatest pains, and the greatest fruite must grow of his labours; so that I have not adventured it of myselfe, but have only been an helper of another man's labour. And the cause that hath moved me is such that hath made the children of God even to faint in their mourning, until they see the great mercies of God to take away the cause of their griefe." There appears to be good reason for concluding that part at least, if not the whole, of this small volume is a copy of the instructions and prayers prepared for the Duke of Norfolk's family.

Though the thanksgivings, petitions, and intercessions are generally adapted to all conditions of men, many of them are specially applicable to persons of rank. The petitions for the Queen, the Court, the Council, the other civil authorities, the universities, and other schools of learning, are very ample. The last but one in the collection, being an addition of more than six pages to a former morning prayer, after supplicating the divine favour and protection to the Queen and her honourable Council, proceeds thus : "We desire thee also to show these thy graces to all other churches of thine—namely, thy Church of Scotland *—that it may enjoy that peace that thou hast given it, and grant that the same be referred to that end wherefore thou hast given it ; namely, to the full establishment of the throne of thy dear Sonne our Savior, Jesu Christ, and to the building of His kingdom there. We beseech thee also for the other churches which thy hand hath planted long since." And, after a full page descriptive of their peculiar circumstances, it is added, "And therewithall we beseech thee for the Churches of France and Flanders, which are so miserably racked and torne in sunder, and which are

* This was in the time of Knox, who died Nov. 24, 1572.

almost consumed with these fiery trials, that it would please thee to looke upon their sighings and groanings, the tears that fall from their eyes continually, the blood that is shed in all parts of the land, the bodies that lie unburied, to be meat to the fowls of the air and the fishes of the sea ; the lonesness of wives lacking their husbands, children their fathers, and every friend his friend," &c. This, as well as what follows, (it cannot be doubted,) refers to the intolerable cruelties of the Duke of Alva in the Netherlands, and the oppression of the Protestants in France in 1569, in consequence of which multitudes of French and Flemish Protestants fled to England, where they were treated with humanity and kindness by the people, with the full approbation of the Queen ; in consequence of which Pope Pius V. issued a bull against her Majesty, depriving her of all title to the throne, absolving her subjects from their allegiance, and charging them not to obey her upon pain of excommunication. This bull, which had been sent over privately in 1569, and afterwards audaciously set up on the gates of the Bishop of London's palace, was answered by Henry Bullinger of Zurich, with the approbation of the bishops of England, and is well *deserving of special attention* in times like the

present, when those who are the least disposed to be alarmists cannot look at the aspect of public affairs with undisturbed tranquillity.

Few of the Puritan ministers were more noted than Samuel Hieron, who is described, both by Fuller and Bishop Wilkins, as a powerful and excellent preacher. His largest work, entitled *Penance for Sin*, was dedicated to William Earl of Pembroke, (son of the lady whose high distinction it was to be "Sidney's sister, Pembroke's mother,") a man of genius and taste, and so great a patron of learning that he was unanimously elected Chancellor of the University of Oxford. The collected works of Hieron contain numerous treatises, which are severally dedicated to ladies of rank and literary reputation ; and one of these, addressed to a lady in Devonshire, is entitled "A Helpe unto Devotion, containing certain Moulds or Formes of Prayer, fitted to several occasions." Fourteen editions had been printed between 1608 and 1634. The author, in his preface to the Christian reader, says, "In this course I am not without examples. Worthy divines, in these latter times, have bestowed their pains this way. Mr John Bradford,* Mr Edward

* The *Prayers* of John Bradford, who suffered martyrdom in 1555, were first printed in 1559, and have been recently reprinted for the Parker Society in 1848.

Dearing, Mr Henry Smith, Mr R. Rogers, Mr Brinsley, (in the second part of *The True Watch*,) and others whom I need not name." Few books have been more acceptable than this of Hieron, which, if it had been printed in octavo, would have filled about three hundred pages.

Mr Brinsley, who was married to a sister of Bishop Hall, was a strict Puritan, who wrote some curious books, and one very serious work in four parts or volumes, entitled *The True Watch, and Rule of Life*. His son, of the same name, who acted as secretary to his uncle at the Synod of Dort, was a still more voluminous writer, of good reputation, and was ejected for non-conformity in 1662. The first part of *The True Watch*, which had gone through ten editions before 1626, was dedicated to another of your Ladyship's ancestors, Henry, fifth Earl of Huntingdon, for whose special use, when he was still a youth, it seems to have been primarily intended; and the second part, containing "The Rule and Sum of Prayer," was dedicated to the Countess of Huntingdon, the Lady Elizabeth Stanley, youngest daughter of the fifth Earl of Derby, by whom the work was most favourably accepted, though offering to her no such praise as was afterwards expressed in her epitaph, written by Lord Falk-

land. The prayers in this volume are said to have been received by the Christian public of that period with the most cordial approbation.

It is to be observed that the best Puritan writers appear universally to have approved set forms of prayer, for the use both of public assemblies and of private families. Nothing can be more judicious than what Perkins has said on this subject, and on many kindred questions, in his exposition on the Sermon on the Mount.

In the early period of the Reformation of the Church of England, various primers and collections of private prayers were printed from time to time. The late volume of works printed for the Parker Society, (in autumn 1851,) entitled *Private Prayers put forth by Authority during the reign of Queen Elizabeth*, contains a number of specimens, published between 1559 and 1578, which are not universally models of high excellence. Some of the best are translations from the devotional exercises written by Ludovicus Vives, or Peter Martyr, or Wolfgang Musculus. These translations had been generally executed by the martyr Bradford; and probably the future collectors might not be aware of the sources from which they had been borrowed. John Daye, the printer, is supposed to have

been the compiler of the devotional exercises, printed in 1558 and 1569; but the ground-work of the latter publication is alleged to have been Bull's *Prayers and Meditations*, which appeared in 1566. It is not easy to trace any direct warrant for those compilations; but from one inadvertent revelation noticed in the preface to the late publication of the Parker Society, it transpires that the origin of some of them was obscure enough. In the *Primer* of 1553 a "Preparative unto Prayer" has been inserted, which is closed by this expression, "And in thy faithful prayers remember Thomas Cottesford, the preparer of this preparation." Of this worthy person not much more is known than that he was an exile in the days of Queen Mary.

Many forms or manuals of private devotion have been published for the use of persons of all ranks—some emanating from prelates or other churchmen, and not a few from private individuals—which, whether licensed or otherwise, could not be regarded as being sanctioned by any public authority. Bishop Andrewes's *Præces Privatæ Quotidianæ*, or Archbishop Laud's *Daily Office of a Christian*, or Jeremy Taylor's *Credenda, Agenda, et Postulanda*, or Bryan Duppa's *Holy Rules and Helps*, or Dr

Donne's *Devotions*, or Dr Featly's *Handmaid of Piety*, or Bishop Patrick's *Devotions for Families*, or Bishop Ken's similar work, which has been often reprinted, are all written by masters of style,—but they were never promulgated as faultless guides; and if some of them possessed a superiority over others existing at the time, it was not such as to supersede or preclude the use of such more familiar, or more homely, or sometimes more elegant and elaborate productions of devout individuals in private life, not a few of whom have been females of rank; and whether we believe that *The Whole Duty of Man* was written by a lady or a gentleman, it does not appear that the use of it was ever discouraged on account of the absence of proof that the author was in orders.* Of the four-score and ten separate devotional works which

* In the edition of *The Whole Duty of Man*, published at Oxford in 1684, with the approbation of Bishop Fell, (Sund. v. 12,) it is recommended that the members of a family join in their common supplications; and even the meanest householder, if he or any of his family can read, "may use some prayers out of some good book; if it be the service-book of the Church, he makes a good choice,—if they cannot read, they should be taught without book some form of prayer, for which purpose again some of the prayers of the Church will be very fit. *But what choice soever they make of prayers, let them be sure to have some.*" Here there is no disapprobation of such prayers as those of Henry Smith, republished nine years before, by Dr Fuller, one of the steadiest friends of the Church of England.

were published in the reign of Queen Elizabeth, it may be generally affirmed that the contents were culled from the writings of various authors, several of them members of foreign churches, not altogether identified with the Church of England in every minute shade of doctrine, or in the rules of discipline and order. Henry Bull, the compiler of one of the most approved of the number, professes, in the title-page of the edition 1570, that they were "gathered out of the most godly learned in our time;" and if a similar practice be followed to this day, it matters not much, and is no ground of censure, if a number of individuals or families act on the conviction that they have the same freedom of access to the throne of grace, whether they take with them words of confession, thanksgiving, supplication, and intercession, which they have themselves drawn directly from the sacred writings, or avail themselves of the very acceptable aid of the late Mr Henry Thornton, or of the present Bishop of London, who, in the preface to his *Manual*, says, that he has "consulted the greater part of the most approved manuals, and borrowed from them all."

It was intended here to insert a list of a number of eminent female writers of high pedigree, and rare attainments in secular learning, who

have been distinguished by Christian principle, and by their published compositions, both doctrinal and devotional. It may be enough for the present to refer to Anna Murray, Lady Halket, who was born in the same year with Mrs Joceline's daughter, and who possessed the advantage of a most refined education. Her father, Thomas Murray, (an elegant writer of Latin verse,) of the Earl of Tullibardine's family, was tutor of Charles I., and afterwards Provost of Eton College. Her mother, a daughter of the third Lord Drummond of Perth, was for some time governess to the Princess Elizabeth, afterwards Queen of Bohemia. The father died about two years before his royal pupil's accession to the throne of Great Britain ; but the infant family who survived him, (two sons and two daughters,) derived no benefits from the previous connection of their parents with the Court, though all of them continued most steadfastly devoted to the interest of the house of Stuart, and to the principles of the Church of England. Lady Halket appears to have been an indefatigable writer, chiefly on sacred subjects ; and her name is here introduced, because, after her marriage to Sir James Halket, (as her biographer, a learned Episcopalian divine, informs us,) " she wrote what she called *The*

Mother's Will to the Unborn Child, containing excellent instructions." There is no doubt that a composition with this title was found as the last article in one of more than fifty manuscript volumes found after her death. Her only published works, all posthumous, are "Meditations and Prayers upon the First Week, with observations on each day's Creation, and on the Seven Capital Vices to be shunned, and their opposite virtues to be studied and practised," 4to : Edinburgh, 1701 ; "Instructions for Youth," (same date ;) "Meditations on the Seven Gifts of the Holy Spirit, with Prayers and Pious Reflections"—the latest date is 1685 ; "Meditations on the Twenty-fifth Psalm—ended at Fyvie, 1 January 1652."—Printed 1701. It would be very interesting to ascertain if "The Mother's Will," as Lady Halket has called it, be an original composition of her own, not suggested by any previous work of a similar character. If she had merely transcribed Mrs Joceline's book, it might have been expected that she would not have varied the title. She was unquestionably qualified in no common degree for writing in a serious and solemn style, of which it would be easy to furnish many pleasing specimens. Here is a paragraph of one of her prayers for the public,

written in the spring of 1679, about three months before the battle of Bothwell Bridge :—

“ Preserve thy Church in these kingdoms, I humbly pray thee, from being ruined either by popish designs or schismatical practices. Multiply thy blessings on the King’s Majesty, and remove from him all sin and sorrow, danger and distress : make him such a pattern of holiness and virtue, as may make all his subjects afraid and ashamed to practise vice ; and when his ways please thee, thou canst make even his enemies to be at peace with him : then there will be no breaking in, nor going out, nor complaining in our streets ; and happy shall we be as a people whose God is the Lord.”

This Christian lady had been taught from her childhood to fear God and honour the king ; but she had also been taught from the Scriptures that the Hearer of prayer is the searcher of all hearts, and listens to no supplications which are uttered by flattering lips. She was not ignorant of the character of the sovereign of the three kingdoms, and she could not possibly believe that, in the words of the Liturgy, the miraculous providence which had placed him on the throne did thereby restore to the people the public and free profession of the true religion and worship, to the great comfort and joy of

their hearts ; and knowing, as she must have done, that he was selfish and sensual, perfidious and heartless, (though every one did not then know that he was the venal slave of the court of France, and that, professing to be friendly to liberty of conscience, he lavished his favour chiefly on those who tolerated no faith or worship except their own,) she could not have experienced the same freedom of access to the throne of grace in offering up her prayers for the king and the nation, if she had been restrained from the choice of words consistent equally with truth and charity, and in her private devotions authoritatively bound by the rule which the corrector of Mrs Joceline's admonitions would impose—namely, to “use such prayers as are publicly allowed, and chiefly those appointed by the Church.”

But though much more might be added with regard to the distinguished females who have adorned their Christian profession, it is expedient now to bring this discussion to a close.

I have the honour to be, Madam, your Ladyship's most faithful servant,

THE EDITOR.

THE
MOTHERS
Legacie,
To her vnborne
CHILDE.

By ELIZABETH
IOCELINE.

The third Impression.

LONDON,
Printed by Iohn Hauiland,
for Hanna Barres.
1625.

<p><i>The Approbation.</i></p>	

<p>Our lawes disable those that are vnder <i>Couert- ure</i>, from disposing by will and Testament any orall estate. But no law prohibiteth any possess- or of morall and spirituall things, to impart them vnto others, either in life by com- municating, or in death by bequeathing. The reason is, that corruptible riches, euen</p>	
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	<i>The Approbation.</i>
	<p>euen to those who haue capacity of alienating them, bring onely a ciuill propriety, but no morall and vertuous influence for the wel dispensing, or bestowing them: whereas vertue and grace haue power beyond al empeachment of sex or other debility, to enable and instruct the possessor to employ the same vnquestionably for the inward enriching of others.</p> <p>This truly rich bequeather, taking that care for the prouiding an euerlasting portion for her hoped issue, which too many parents bend wholly</p>

The Approbation.

wholly vpon earthly inheritance, by her death already hath giuen vnto her Testament that life and strength, whereof the Scripture speaketh, *A Testament is of force after death*: Now remained the other validitie & priuilege of a Testament, that it bee enacted in perpetual and inuiolable *Record*.

Which in this was necessary not so much for the security of the chiefe and immediate Legatary, as for the benefit of all those, who, by the common kindred of Christianity, may claime their portion in this Legacy, left in
pios

Heb. ix.
17.

	<i>The Approbation.</i>
	<p><i>pios usus</i> ; whereout, whosoener taketh, yet leaueth no whit the lesse for others in remainder.</p> <p>Wherefore vpon the very first view, I willingly not onely subscribed my <i>Approbat</i> for the registering this <i>Will</i>, among the most publique Monuments, (the rather worthy, because proceeding from the weaker sex) but also, as bound to do right vnto knowne vertue, vnder-tooke the care of the publication thereof, my selfe hauing heretofore bin no-stranger to the Testators education and eminent vertues.</p> <p>Whereof,</p>

<i>The Approbation.</i>	
<p>Whereof, I here beheld reflection cleere enough, though perhaps not so particularly evident to those that take knowledge of them onely by this Abstract.</p> <p>In her zealous affection to the holy Ministry, thereto dedicating, (if by sex capable) her yet scarce budding first fruits, I saw the lineaments of her owne parentage: Shee being the onely off-spring deriued from a reuerend Grandfather, Doctor <i>Chaderton</i>, sometime Master of <i>Queens Colledge</i> in <i>Cambridge</i>, and publique <i>Professor</i> of <i>Diuinity</i> in that <i>Vniuersitie</i>,</p>	

The Approbation.

2 Tim. iii.
15, 16.

Vniuersitie, afterward Lord *Bishop*, first of *Chester*, and thence of *Lincolne*: by and vnder whom shee was from her tender yeeres carefully nurtured, as in those accomplishments of knowledge in Languages, History, and some Arts, so principally in studies of piety. And thus *hauing from a childe knowne the holy Scriptures, which made her wise vnto saluation through faith in Christ*, how well shee continued in those things, which shee had learned, appeareth, as otherwise to those that knew her, so here to all by the frequent and pertinent

The Approbation.

pertinent application of them in these instructions.

In her prosecution of the duty of obedience vnto Parents, I view the deepe impression, long since, when shee was not aboue six yeeres old, made in her minde by the last words of her owne Mother, charging her vpon her blessing to shew all obedience and reuerence to her Father (*Sir Richard Brooke*) and to her reuerend Grandfather.

In the whole course of her pen, I obserue her piety and humility: these her lines scarce shewing one
sparke

	<i>The Approbation.</i>
	<p>sparke of the elementary fire of her secular learning: this her candle being rather lighted from the lampe of the Sanctuary.</p> <p>In her commission of the office of an <i>Ouerseer</i> to her husband, what eies cannot behold the flames of her true and vnspoted loue toward her dearest, who enioyed her about the space of six yeeres and a halfe, being all that while both an impartiall witnesse of her vertues, and an happy partner of those blessings both transitory and spirituall, wherewith shee was endowed.</p> <p>Beside</p>

The Approbation.

Beside the domestique cares pertaining to a wife, the former part of those yeeres were imployed by her in the studies of morality and history, the better by the helpe of forreigne languages, not without a taste and facultie in Poetrie: Wherein some essay shee hath left, ingenious, but chaste and modest like the Authour. Of all which knowledge shee was very sparing in her discourses, as possessing it rather to hide, than to boast of.

Among those her eminencies deseruing our memory,
was

	<i>The Approbation.</i>
	<p>was her owne most ready memory, enabling her vpon the first rehearsall to repeat aboue forty lines in English or Latine: a gift the more happy by her imployment of it in carrying away an entire Sermon, so that shee could (almost following the steps of the words, or phrase) write it downe in her Chamber.</p> <p>The latter yeeres of her life shee addicted to no other studies than Diuinity, whereof some imperfect notes remaine, but principally this small Treatise found in her Deske vnfinished, by reason either</p>

<i>The Approbation.</i>	
<p>either of some troubles befalling her about a moneth before her end, or of preuention by mis-reckoning the time of her going with this her first (now also last) Childe: which Treatise, intended for her childe, shee so leauing, recommended the same to her husband by her letter to him, written and subscribed by her owne hand, as hereafter followeth.</p> <p>The many blessings, shee enioyed, were not without some seasoning of afflictions, which by the good vse shee made of them, bred in her a constant temper of patience and</p>	

The Approbation.

and more than womanly fortitude: especially in her latter time, when as the course of her life was a perpetuall meditation of death, amounting almost to a propheticall sense of her dissolution, euen then when she had not finished the 27. yeere of her age, nor was oppressed by any disease, or danger, other than the common lot of child-birth, within some moneths approaching. Accordingly when she first felt herselfe quicke with childe (as then traueilling with death it selfe) shee secretly tooke order for the buying a new winding

The Approbation.

winding sheet : thus preparing and consecrating herselfe to him, who rested in *a new Sepulcher wherein was neuer man yet layd.* And about that time vndauntedly looking death in the face, priuatly in her Closet betweene God and her, shee wrote these pious Meditations ; whereof her selfe strangely speaketh to her owne bowels in this manner, *It may seeme strange to thee to receiue these lines from a mother, that died when thou wert borne.*

October 12. 1622. In Cambridge-shire shee was made a mother of a daughter, whom

	<i>The Approbation.</i>
	<p>whom shortly after, being baptized and brought vnto her, shee blessed, and gaue God thanks that her selfe had liued to see it a Christian : and then instantly called for her winding sheet to bee brought forth and laied vpon her.</p> <p>So hauing patiently borne for some nine daies a violent fever, and giuing a comfortable testimony of her godly resolution, she ended her prayers, speech, and life together, rendring her soule into the hand of her Redeemer, and leauing behinde her vnto the world a sweet perfume</p>

The Approbation.

perfume of good name, and
to her onely childe (besides
a competent inheritance)
this Manuell, being a deputed
Mother for instruction, and
forsolace a twinne-like sister,
issuing from the same Parent,
and seeing the light about
the same time.

Which composure because
it commeth forth imperfect
from the pen, doth the more
expect to be supplied and
made vp by practise and
execution.

Sic approbavit

Tho. Goad.

TO MY TRVLY
louing, and most dearly
loued Husband,
Tourell Iocelin.

M*INE* owne deare loue,
I no sooner conceiued
an hope, that I should bee
made a mother by thee, but
with it entred the considera-
tion of a mothers duty, and
shortly after followed the ap-
prehension of danger that
might

	<h2>The Letter</h2>
	<p><i>might preuent mee from executing that care I so exceedingly desired, I meane in religious training our Childe. And in truth death appearing in this shape, was doubly terrible vnto mee. First, in respect of the painfulnesse of that kinde of death, and next of the losse my little one should haue in wanting mee.</i></p> <p><i>But I thank God, these feares were cured with the remembrance that all things work together for the best to those that loue God, and a certain assurance that he will give me patience according to my pain.</i></p> <p><i>Yet</i></p>

to her husband.

Yet still I thought there was some good office I might do for my Childe more than onely to bring it forth (tho' it should please God to take me) when I considered our frailty, our apt inclinations to sin, the Devil's subtilty, and the world's deceitfulness; against these how much desired I to admonish it? But still it came into my mind that death might depriue me of time, if I should neglect the present I knew not what to do; I thought of writing; but then mine owne weakness appeared so manifestly, that I was ashamed and durst not undertake

The Letter

take it. But when I could find no other means to expresse my motherly zeale, I encouraged my selfe with these reasons.

First, that I wrote to a Childe, and though I were but a woman, yet to a childes iudgement, what I vnderstood might serue for a foundation to a better learning.

Againe, I considered it was to my owne, and in priuate sort, and my loue to my owne might excuse my errours.

And lastly, but chiefly, I comforted my selfe, that my intent was good, and that I

was

to her husband.

was well assured God is the prosperer of good purposes.

Thus resolved, I writ this ensuing Letter to our little one, to whom I could not finde a fitter hand to conuey it than thine owne, which maist with authority see the performance of this my little legacy, of which my Childe is Executor.

And (deare loue) as thou must be the ouerseer, for Gods sake, whē it shal faile in duty to God, or to the world, let not thy indulgence winke at such folly, but seuerely correct it: and that thy trouble may bee little when it comes to yeeres,

	The Letter
	<p><i>yeeres, take the more care when it is young. First, in providing it a nurse : O make choise, not so much for her complexion, as for her milde and honest disposition. Likewise if the child be to remain long abroad after waining, as neere as may be, chuse a house where it may not learne to sweare, or speak scurrilous words.</i></p> <p><i>I know I may be thought too scrupulous in this : but I am sure thou shalt finde it a hard matter to breake a childe of that it learnes so young. It will be a great while, ere it will bee thought old enough to</i> <i>be</i></p>

to her husband.

be beaten for euill words, and by that time it will bee so perfect in imperfections, that blowes will not mend it. And when some charitable body reprocues or corrects it for these faults, let no body pittie it with the losse of the mother.

Next; good sweet heart, keepe it not from schoole, but let it learne betimes; if it be a son, I doubt not but thou wilt dedicate it to the Lord as his Minister, if he wil please of his mercy to giue him grace and capacity for that great work. If it be a daughter, I hope my mother Brook (if thou desirest her) will

	<h2>The Letter</h2>
	<p><i>will take it among hers, & let them all learne one lesson.</i></p> <p><i>I desire her bringing vp may bee learning the Bible, as my sisters doe, good houswifery, writing, and good workes : other learning a woman needs not : though I admire it in those whom God hath blest with discretion, yet I desired not much in my owne, hauing seene that sometimes women haue greater portions of learning than wisdom, which is of no better vse to them than a main saile to a flye-boat, which runs it vnder water. But where learning and wisdom meet</i></p> <p style="text-align: right;"><i>in</i></p>

to her husband.

in a vertuous disposed woman, she is the fittest closet for all goodnesse. She is like a well-ballanced ship that may beare all her saile. She is, Indeed, I should but shame my selfe, if I should goe about to praise her more.

But, my deare, though she haue all this in her, she will hardly make a poore mans wife: Yet I leaue it to thy will. If thou desirest a learned daughter, I pray God giue her a wise and religious heart, that she may vse it to his glory, thy comfort, and her owne saluation.

But howsoeuer thou disposest

	<h2>The Letter</h2>
	<p><i>posest of her education, I pray thee labour by all meanes to teach her true humility : though I much desire it may be as humble if it be a son as a daughter ; yet in a daughter I more feare that vice ; Pride being now rather accounted a vertue in our sex worthy praise, than a vice fit for re-proofe.</i></p> <p><i>Many Parents reade lectures of it to their children how necessary it is, and they haue principles that must not be disputed against. As first, looke how much you esteeme your selfe, others wil esteeme of you. Again, what you giue</i></p>

to her husband.

giue to others, you derogate from your selfe. And many more of these kindes. I haue heard men accounted wise that haue maintained this kind of pride vnder the name of generous knowing or vnderstanding themselues. But I am sure that hee that truly knowes himself shall know so much euill by himselfe, that hee shall haue small reason to think himselfe better than another man.

Dearest, I am so feareful to bring thee a proud high minded child, that, though I know thy care will need no spur, yet I cannot but desire thee

	<h2>The Letter</h2>
	<p><i>thee to double thy watchfulnesse ouer this vice, it is such a crafty insinuating deuill, it will enter little children in the likenesse of wit, with which their parents are delighted, and that is sweet nourishment to it.</i></p> <p><i>I pray thee, deare heart, delight not to haue a bold childe: modesty & humilitie are the sweetest ground-works of all vertue. Let not thy seruants giue it any other title thā the Christen name, till it haue discretion to vnderstand how to respect others.</i></p> <p><i>And I pray thee be not profuse in the expence of clothes</i></p>

to her husband.

clothes vpon it. Mee thinkes it is a vaine delight in parents to bestow that cost vpon one childe which would serue two or three. If they haue not children enow of their owne to imploy so much cost vpon, Pauper vbique iacet.

Thus, Deare, thou seest my beleefe, if thou canst teach thy little one humility, it must needs make thee a glad father.

But I know thou wonderest by this time what the cause should bee that we two continually vnclasping our hearts one to the other, I should reserue this to writing. Whē thou thinkest thus, deare, remember

*There
wants not
poore at
euery
doore.*

	The Letter
	<p><i>member how grievous it was to thee but to heare mee say, I may die, and thou wilt confesse this would have beene an vnpleasant discourse to thee, and thou knowest I neuer durst displease thee willingly, so much I loue thee. All I now desire is, that the vnexpectednesse of it make it not more grievous to thee. But I know thou art a Christian, and therefore will not doubt of thy patience.</i></p> <p><i>And though I thus write to thee, as heartily desiring to be religiously prepared to die, yet, my deare, I despaire not of life, nay, I hope and daily pray</i></p>

to her husband.

*pray for it, if so God will
be pleased.*

*Nor shall I thinke this
labour lost, though I doe liue :
for I will make it my owne
looking glasse wherein to see
when I am too seuerer, when
too remisse, and in my childe
fault through this glasse to
discerne mine owne errors.
And I hope God will so giue
me his grace, that I shall
more skilfully act than apprehend
a mothers duty.*

*My deare, thou knowest me
so well, I shall not need to
tell thee I haue written honest
thoughts in a disordered
fashion, not obseruing method.*

C

For

	The Letter
	<p><i>For thou knowest how short I am of learning and naturall indowments to take such a course in writing. Or if that strong affection of thine haue hid my weaknesse from thy sight, I now professe seriously my owne ignorance : and though I did not, this following Treatise would bewray it : But I send it onely to the eies of a most louing Husband, and of a childe exceedingly beloued, to whom I hope it wil not be altogether vnprofitable.</i></p> <p><i>Thus humbly desiring God to giue thee all comfort in this life, and happinesse in the life to</i></p>

to her husband.	
<i>to come, I leaue thee and thine to his most gracious protec- tion.</i> Thine inuiolable, <i>Eliza. Iocelin.</i>	

THE
M O T H E R S
L E G A C I E
to her vnborne
C H I L D E.

HAuing long, often and
earnestly desired of
God, that I might be a
mother to one of his children,
and the time now drawing
on, which I hope hee hath
appointed to giue thee vnto
mee:

mee : It drew me into a consideration both wherefore I so earnestly desired thee, and (hauing found that the true cause was to make thee happy) how I might compasse this happinesse for thee.

I knew it consisted not in honour, wealth, strength of body or friends (though all these are great blessings) therfore it had beene a weake request to desire thee onely for an heire to my fortune. No, I neuer aimed at so poore an inheritance for thee, as the whole world : Neither would I haue begged of God so much paine, as I know

know I must endure, to haue only possest thee with earthly riches, of which to day thou maist bee a great man, to morrow a poore begger. Nor did an hope to dandle thy infancy moue mee to desire thee. For I know all the delight a Parent can take in a childe is hony mingled with gall.

But the true reason that I haue so often kneeled to God for thee, is, that thou mightest bee an inheritour of the Kingdome of Heaven. To which end I humbly beseech Almightye God thou maist bend all thy actions,
and

and (if it bee his blessed will) giue thee so plentifull a measure of his grace, that thou maist serue him as his Minister, if he make thee a man.

It is true that this age holds it a most contemptible office, fit only for poore mens children, younger brothers, and such as haue no other means to liue. But for Gods sake bee not discouraged with these vaine speeches; but fortifie your selfe with remembring of how great worth the winning of one soule is in Gods sight, and you shal quickly finde how great

great a place it is to be a Priest vnto the liuing God. If it will please him to moue your heart with his holy Spirit, it will glow and burne with zeale to doe him seruice. The Lord open thy lips, that thy mouth may shew forth his praise.

If I had skill to write, I would write all I apprehend of the happy estate of true labouring Ministers: but I may plainly say that of all men they by their calling are the most truly happy; they are familiar with God, they labour in his Vineyard, and they are so beloued of him,
that

that hee giues them abundance of knowledge. Oh bee one of them, let not the scorne of euill men hinder thee. Look how God hath provided for thee sufficient means; thou needest not hinder thy study to looke out for liuing, as the Israelites hindred their worke to looke for straw: If thou beest not content with this, thou wilt not be with more; God deliuer thee from couetousnesse.

I desire thee that though thou takest a spirituall calling, thou wilt not seeke after the liuings of the Church,
nor

nor promotions, though I honour them as I haue great cause, but I would haue thee so truly an humble and zealous Minister, that thy onely end should bee to doe God seruice, without desire of any thing to thy selfe, saue the Kingdome of Heauen. Yet as I would not haue thee seeke these things, so I would haue thee as carefull not to neglect Gods blessings, but with all thankfulness to receiue what hee bestowes, and to bee a carefull steward, distributing it to those that haue need.

I could not chuse but
manifest

manifest this desire in writing, lest it should please God to deprive me of time to speake.

And if thou beest a daughter, thou maist perhaps thinke I haue lost my labour; but reade on, and thou shalt see my loue and care of thee and thy saluation is as great, as if thou wert a sonne, and my feare greater.

It may peradventure when thou comest to some discretion, appeare strange to thee to receiue these lines from a Mother that died when thou wert borne; but when thou seest men purchase land, and
store

store vp treasure for their vnborne babes, wonder not at mee that I am carefull for thy saluation, being such an eternall portion : and not knowing whether I shall liue to instruct thee when thou art borne, let mee not bee blamed though I write to thee before. Who would not condemne mee if I should bee carelesse of thy body while it is within me? Sure a farre greater care belongs to thy soule; to both these cares I will endenour my selfe so long as I liue.

Againe, I may perhaps bee wondred at for writing in
this

this kinde, considering there are so many excellent bookes, whose least note is worth all my meditations. I confesse it, and thus excuse my selfe. I write not to the world, but to mine own childe, who it may be, will more profit by a few weake instructions comming from a dead mother (who cannot euery day praise or reprove it as it deserues) than by farre better from much more learned. These things considered, neither the true knowledge of mine owne weaknesse, nor the feare this may come to the worlds eie, and bring scorne vpon my graue,

graue, can stay my hand from expressing how much I covet thy saluation.

Therefore deare childe, reade here my loue, and if God take mee from thee, be obedient to these instructions, as thou oughtest to bee vnto mee, I haue learnt them out of Gods Word, I beseech him that they may be profitable to thee.

(1)

The first charge I giue thee, I learned of *Solomon*, *Eccles. 12. 1. Remember thy Creator in the dayes of thy youth.*

youth. It is an excellent beginning, and a fit lesson for a childe. Looke with what the Vessell is first seasoned, it retaines the taste: and if thou beginnest to remember to serue GOD when thou art young, before the world, the flesh, and the deuill take hold on thee, God will loue thee and send his holy Spirit to take possession of thee, who shal resist those enemies, and not suffer them to hurt thee.

To moue thy heart to remember thy Creator betimes, meditate vpon the benefits thou continually receiuest:

First,

First, how hee hath created thee when thou were nothing, redeemed thee being worse than nought, and now of meere grace he hath giuen thee his holy Spirit, sanctifying thee to an eternall Kingdome. Thou canst not possibly vnderstand how great these mercies are, but straight thy soule must cry, What shall I do for so gracious a God ? All the powers of my soule and bodie will I giue to his seruice, my first thoughts will I dedicate to him, like *Abels* sacrifice, I will present to him the first fruits of my youth ; In
D the

the strength of my age will I fall downe before him, and if I liue to old age, that weaknesse will not let my knees bow, nor my hands bee lifted vp, yet shall my heart meditate on his goodnesse night and day, and my tongue shall be alwaies telling of his maruellous works.

When thou hast thus remembered the infinite mercies of God, it behoues thee to settle thy selfe to a constant seruice of him, to order thy thoughts, words and actions to his glory, and to couenant with thy selfe that thou wilt not breake thy promises

promises to God. That thou maist the more easily performe these duties, marke I pray thee these following rules for ordering thy life, and God will blesse thee and all thy good endeouours.

(2)

At thy first waking in the morning, be carefull of thy selfe, that thou harbor in thy braine no vaine or vnprofitable, but of all no vngodly fancy to hinder thy morning sacrifice, but straight frame thy selfe to meditate on the mercies of God, the maliciousnesse

ousnesse of the deuill, and
thine owne weaknesse.

Thine owne weaknesse is
apparant to thee: for euen
but now thine eyes were
closed, thou couldst not see
to defend thy selfe, thy
strength was gone, so that
thou wert not able to resist
the weakest creature, a gnat
or a flea might glut them-
selves with thy bloud.

The deuils malice is as
easily perceiued, for euen
now hee lies lurking ready
to catch euery good motion
from thy heart, suggesting
things more delightfull to thy
fancy, and perswading thee
to

to deferre thy seruice of God
though but for a little while.

But be warned and armed
against his tentations; for
bee assured if thou once yeeld
to neglect praying to God,
but one halfe houre, when
that time comes thou shalt
finde thy selfe farre more
vnapt, and thy heart more
dull to pray than before:
whereas if thou disposest thy
selfe to pray, though thou
beest heauie and vncheerfull
in it, yet God, who searches
the heart, and sees thy desire
to pray, though thou canst
not, will enlighten thee and
prepare thy heart against the
next

next time, that thou shalt finde comfort. Therefore, take heed the Deuill deceiue you not, for you see his malice is not small that seekes to cousen you of all happinesse present and to come: For bee assured you can take no true ioy in earthly pleasures, no longer than you seeke after heauenly.

Hauing thus discerned the infinite malice of the Deuill, and your owne exceeding weaknesse, how doe you thinke you were preserued from his snares while you slept? or doe you thinke hee onely besets you when you
are

are awake? No, be not deceived, hee is not so faire an enemy: his hate is such to you, that if hee could hee would teare your body and drag your soule to hell while you slept. Alas, all this hee might haue done, your strength was small to resist him. Now you must needs confesse who it is that is only able to preserue you, that it is God, and that it is his mercy, not your desert, that you are preserued: and gather to your selfe a strong resolution with all your force to serue him all the day, and to resist all the tentations of the deuill. Then

Then being thorowly awake (for sure God likes not sleeping prayer) begin to giue God thanks, and to desire the continuance of his mercy towards thee in these words, till thou canst finde such as may better expresse thine owne soule.

“ O eternall God, gracious
“ from the beginning, and
“ mercifull to the latter end-
“ ing of the world, I giue
“ thee humble thanks, that
“ according to thine abundant
“ goodnesse, thou hast gra-
“ ciously defended me this
“ night from all dangers that
“ might haue happened vnto
“ mee.

“ mee. I beseech thee con-
“ tinue this thy fauourable
“ goodnesse toward mee, and
“ so grant me thy grace, that
“ in all my thoughts, words,
“ and actions I may seeke
“ thy glory, and euermore so
“ liue in thy feare, that I
“ may die in thy fauour, for
“ thy Sonne my onely Sau-
“ ours sake. *Amen.*

(3)

Hauing thus inuited God
into your soule, take heed
you offend not against so
great and glorious a guest:
Thinke if thou seest a supe-
riour

riour entertained with such obseruance of the Master, such diligence in the seruants, such a generall care that all things may giue a testimony of his welcome, O thinke, sinfull soule, what care oughtest thou to haue when the liuing God vouchsafes to dwell in thee: Oh watch, Oh be wary. Doe not (my deare Childe) Oh, not wilfully offend him, for hardly are presumptuous sinnes forgiven: but if out of weakness thou offend against him, runne straight before hee can bee gone, for hee is mercifull, and will stay a while

while after thou hast sinned to expect thy repentance: but if thou doest not make haste, then the deuill, who will not delay to seeke thy destruction, hee will accuse thee, mocking thy impietie, and God will leaue thee, being more offended at thy neglect, or rather contempt of his mercy, than at thy first offence.

Therefore runne quickly, esteeme no sin small, but what member soeuer caused thee to offend him, bring it before him, and let it assist thee chiefly in thy repentance. If thine eye teach thee wantonnesse,

tonnesse, couetousnesse, or the like, let them powre forth teares to purchase thee a pardon. If thy tongue haue offended toward God or thy neighbour, bring it with shame and sorrow to confesse in priuate, what it was not ashamed to glory of in publike. Learne to bee ashamed to commit sinne, but, being committed, hope not to hide it from God by any other meanes, than by hearty repentance: so indeed thou maist winne his mercy to couer thy transgression, and in his Sonnes passion hee will bury thine offences

so as he will hide them from himselfe: but then thou must delay no time, goe quickly, get thee alone, weare thy knees, wring thy hands, beate thy breast, know as little measure in thy sorrow as thou didst in thy sinne. The Lord will not despise a contrite heart, and though hee let thee kneele long, hee will haue mercy at the last. Learne of *Iacob* to wrestle with God, and to cry with a feruent spirit, I will not let thee goe vnlesse thou blesse me. Our Sauour saith, The Kingdome of Heauen suffereth violence, and the violent take it by force.

thy youth to sloth, but so soone as thou hast made thy prayer to God, prepare to rise, and rising vse this Prayer.

“ In thy name, Oh blessed
“ Sauour, I arise, who with
“ the Father, and the holy
“ Spirit, created mee, and
“ with thine owne most pre-
“ cious bloud hast redeemed
“ mee. I beseech thee this
“ day, to gouerne, keepe, and
“ blesse mee : leade me forth
“ in euery good way, therein
“ direct and confirme mee,
“ and after this fraile and
“ miserable life, bring mee
“ to that blessed life which
hath

“ hath no end, for thy great
“ merit and mercies sake.
Amen.

(5)

Thou art no sooner broke
out of the armes of sloth, but
pride steps in diligently,
waiting to furnish thee with
any vaine toy in thy attire.
And though I belieue there
are diuers sorts of pride
more pestilent to the soule
than this of apparell, yet this
is enough dangerous, and I
am sure betraies a mans folly
more than any other. Is it
not a monstrous thing to see
a man, whom God hath
E created

created of an excellent forme, each part answering the due proportion of another, should by a fantasticall habit make himselfe so vgly, that one cannot finde amongst all Gods creatures any thing like him? One man, though not resembling another in shape or face, yet for his rationall soule is like another: but these fashionists have (I feare) changed their reasonable soules for proud soules without reason: could they else deforme and transforme themselves by these new fangled fashions, and apish behauiour; crindging, shrugging,

ging, starting, and playing the fantastiques euery way. So that they may truly say when they are fashionable, that they are not like other men: and I beleue wise men will not be sorry for it. For who would be like them?

I desire thee for Gods sake shunne this vanitie, whether thou bee sonne or daughter. If a daughter, I confesse thy taske is harder because thou art weaker, and thy temptations to this vice greater, for thou shalt see those whom perhaps thou shalt thinke lesse able, exalted farre above thee in this kinde, and it may bee
thou

thou wilt desire to be like them, if not to out-goe them. But beleue and remember that I tell thee, the end of all these vanities is bitter as gall.

Oh the remembrance of mis-spent time, when thou shalt grow in yeares, and haue attained no other knowledge, than to dresse thy selfe. When thou shalt see halfe, perhaps all, thy time spent, and that of all thou hast sowed thou hast nothing to reape but repentance, late repentance, how wilt thou grieue? How wilt thou accuse one folly for bringing in

in another? and in thy memory cast ouer the cause of each misfortune which hath befallen thee, till passing from one to another, at last thou findest thy corrupt will to bee the first cause, and then thou wilt with griefe enough perceiue, that if thou hadst serued God when thou seruedst thy fond desires, thou hadst now had peace of heart. The God of mercie giue thee grace to remember him in the dayes of thy youth.

Mistake me not, nor giue your selfe leaue to take too much liberty with saying, My mother was too strict.

No,

No, I am not, for I giue you leaue to follow modest fashions, but not to be a beginner of fashions: nor would I haue you follow it till it bee generall; so that in not doing as others doe, you might appeare more singular than wise; but in one word, this is all I desire, that you will not set your heart on such fooleries, and you shall see that this modest carriage will win you reputation and loue with the wise and vertuous sort.

And once againe, remember how many houres maist thou giue to God, which if thou spendest

spendest in these vanities, thou shalt neuer bee able to make account of. If thou dost but endeour to doe well, God will accept the will for the deed ; but if thou wilfully spend the morning of thy time in these vanities, God will not bee put off with such reckonings, but punishments will follow, such as I pray God thou maist not pull vpon thee.

Yet alas, this is but one sort of pride, and so farre from being accounted a vice, that, if the time mends not before you come to vnderstanding, you will heare a
well

well drest woman, (for that is the stile of honour) more commended than a wise or honest, or religious woman. And it may bee, this may moue you to follow their idlenes: but when you haue any such desire, draw your selfe to consider what manner of persons the commended and commenders are, and you shall finde them all of one batch, such as being vaine themselues, applaud it in others.

But if you will desire praise, follow the example of those religious women, whose vertuous fames time hath
not

not power to raze out; as deuout *Anna*, who serued the Lord with fasting and prayer, *Luke 2.* Iust *Elizabeth*, who serued God without reproofe : Religious *Ester*, who taught her Maids to fast and pray, *Est. 4. 15.* and the chaste *Susanna*, whose story, I hope, the strictest will allow for a worthy example.

I am so fearefull that thou shouldst fall into this sinne, that I could spend my little time of life in exhorting thee from it. I know it is the most dangerous subtile sinne that can steale the heart of man, it will alter
shapes

shapes as oft as the Camellion doth colours, it will fit it selfe to all dispositions, and (which is most strange) it will so disguise it selfe, that hee must be cunning who discernes it from humilitie, nay it may lie in thine owne heart, and if thou beest not a diligent searcher of thy selfe, thou shalt not know it: but if thou watch well thou shalt take it, for it hath one property that cannot change, as the common people beleue the Deuill cannot alter the shape of one foot. It is true of pride, that though it bee changed into that

that Angell of light, Humility, yet thou maist know it by selfe-loue; if thou findest that within thee, bee sure pride is not farre off. For humility will make thee seeme vile in thine owne eyes, it will make thee see thine owne faults, and confesse them to bee greater than other mens, so that thou wilt respect euery man aboue thy selfe. But the rules of selfe-conceit are iust contrary, they stand on tip-toes, reckning their vertues like the proud Pharisie, scorning to be like other men.

Shunne it for thy soules
sake,

sake, for if thou entertaine it, it is such a shamelesse flatterer, that it will make thee beleue thou art greater, wiser, learnede than all the company, when indeed, thou wilt proue thy selfe the greatest foole of them, wearying them all with thy vaine talke.

Solomon saith, Pride goeth before destruction, Prou. 16. 18. And a high minde before the fall. And our blessed Sauour, the true patterne of humility, exhorts vs to lerne of him that was lowly and meeke in heart, Mat. 11. 29. And if we doe
so,

so, he promises we shall find rest vnto our soules. Neither want there curses, threatening, where perswasions will not serue. Whosoeuer exalteth himselfe shall bee humbled, *Luke* 14. 11. Reade the holy Scriptures often and diligently, and thou shalt finde continuall threatenings against pride, punishment of pride, and warnings from pride. Thou shalt finde no sinne so heauily punished as this: it made Deuils of Angels, a beast of great *Nabuchodonezzar*, dogs meat of *Iezabel*, and I will conclude with a good mans saying,

saying, If all the sinnes reigning in the world were burnt to ashes, euen the ashes of pride would be able to reduce them all againe.

I know in fewer words there might much more haue beene said against this sinne, but I know not who will say so much to thee when I am gone. Therefore I desire thou maist bee taught these my instructions when thou art young, that this foule sinne may bee weeded out before it take deepe root in thy heart. I will returne now to my first purpose, which is to set thee downe
one

one day for a patterne, how
I would haue thee spend all
the dayes of thy life.

(6)

Therefore auoiding all
manner of pride, make thy
selfe decently ready, which
being done, retire to a place
alone, where humbling thy
selfe vpon thy knees, againe
renew thy prayers, humbly
confessing, and earnestly de-
siring forgiuenesse for all thy
sinnes, and vse Doctor *Smiths*
morning prayer, than which
I know not a better, nor euer
did I finde more comfort in
any. In

In aduising you to a set forme of prayer, I doe not prohibit conceiued Prayer, but humbly beg of God to giue you grace to pray often out of your owne meditations according to his will.

But when it shall please God to call you to the charge of a family, I will not direct, but deliuer my opinion, that then a set forme of prayer is most necessary: my reason is, that your seruants being vsed to it, are alwayes ready to goe along with you in their hearts word for word, as you pray, and continuance makes them to vnderstand euery

euery word, which must
needs cause greater deuotion,
and giue more life to the
prayers.

(7)

When you haue finished
your priuate prayer, be sure
that you absent not your
selfe from publike prayer, if
it bee vsed in the house
where you liue: which ended,
goe and vse any lawfull re-
creation, either for thy profit
or pleasure, and from all
these exercises reserue a time
to sit downe to some good
study, but vse that most that
F may

may make thee greatest, Diuinitie. It will make thee greater, richer, happier than the greatest Kingdome of the earth, though thou couldst possesse it. If any man serue me, saith Christ, him will my Father honour; If *Mordecay* were thought so highly honoured by *Ahasuerus* for a little gay trapping, what shall be done to him whom God will honour?

Therefore if thou desirest honour, serue the Lord, and thou art sure of it. If riches bee thy aime, Saint *Paul* assures thee, that *Godlinesse* is great gaine. If thou couet pleasure,

pleasure, set *Dauids* delight before thine eyes, *I haue had more delight in thy testimonies than in all manner of riches, Psal. 119.* And in the 92. Psalme hee saith, *Thou Lord hast made mee glad by thy workes.* In the 4. Psalme, *Thou hast giuen mee more ioy of heart, &c.* and reading the 91. Psalme, thou shalt see what manner of blessings they are that God makes his children merry withall. And when thou hast once fixt thy heart to this study, it will bee so sweet, that the more thou learnest, the more thou wilt desire, and the more thou

thou desirest, the more God will loue thee. Thou wilt study so well in priuate, and practise it in all thy actions publikey, thou wilt weigh thy thoughts so euen, that thy words shall not bee light, and a few lines I will vse to perswade thee to bee aduised in thy words.

(8)

Though it is as much to say, Remember thy Creator when thou speakest, as if I could vse all the exhortations, and tell thee all the perils that belong to speech, yet so
apt

apt are wee to forget God in our foolish talke, that sometimes wee by our discourse would make Gods of our selues. Therefore it will not bee amisse to receiue a few instructions, though weake, from mee for ordering thy speech. The morning I haue dedicated to meditation, praier, good studies, and honest recreation. The noone time is most vsed for discourse, it being all a man can doe while hee eats, and it is a time wherein a man ought to bee carefull of his speech, hauing before him Gods good blessings to refresh

fresh his body, and honest company to recreate his minde, and therefore ought to bee no way offensive in his speech either to God or good men. But most especially take heed that neither heedlesnesse nor earnestnesse in thy discourse, cause thee to take Gods holy Name in vaine, but alwaies speake of him with reuerence and vnderstanding.

Next, let not thy neighbour suffer in thy speech, but bee rather silent than speake ill of any man, though hee deserue it. And that thou maist doe thus, obserue this rule;

rule; whensoever thou hearest one ill spoken of, before thou second it, examine thine owne heart, and it is ods but thou maist finde in thy selfe either the same fault, or a worse than that hee is accused for. So thou shalt bee forced either to mend thy selfe, or not to condemne him.

Also shunne multiplicity of words, and what thou speakest, bee sure to vnderstand fully, for it is a grating to the eare to heare a man talke at randome. If thou desirest to better thy selfe, modestly aske a question of those

those whom thou seest to haue knowledge to resolute thee, and bee lesse ashamed to confesse thy ignorance, than by holding a foolish argument, to betray it. And euer auoid that scornfull fashion of questioning a man, who, thou knowest, cannot make thee a satisfying answer: neither make a scorne of his ignorance, for bee assured, hee knowes something that thou dost not know.

If God haue giuen thee a ready wit, take heed thou abuse it not. At no time maintaine arguments against the truth, especially in sacred
or

or morall matter: for it is hard to doe it, without offending the God of truth; and by it thou maist harme thy weake brother, but the greatest harme will be thine owne when thou comcest to giue account for thy idle words.

In thy mirth shun such iesting as may make thee offensive, scoffing becomes not a Christian. Prise not therefore the froth of an idle wit, before the faith of a vertuous friend.

And I pray thee, as thou wouldest haue blessings multiplied vpon thee, let no speech

speech passe from thee that may grieue chaste eares. How hatefull is obscene speech in rude people? But it makes one of gentle birth odious to all honest company. *Solomon* saies, A wise man conceales knowledge, but *the heart of a foole publisheth foolishnesse, Prou. 12. 23.* and *hee that keepeth his mouth, keepeth his life, 13. 3.* and in the 14. 5. *The lips of the wise preserue them.*

To conclude, let thy tongue and thy heart goe together, hate dissimulation and lying, and God will loue thee, which I humbly beg of him.

(9)

If thou keepe thy thoughts holy, and thy words pure, I shall not need to feare, but allthyactions will bee honest. But my feare thou shouldest know the way, and yet goe aside, will not suffer my counsell to leaue thee alone, till thou come to thy iournies end.

First then bee carefull when thou art alone, that thou doe nothing that thou wouldest not doe if men saw thee : remember that Gods eye is alwayes open, and thine owne conscience will
bee

bee witnesse enough against thee.

Next bee sure that no action of thine may bee a scandall to thy profession, I meane to the profession of the true Religion. This indeed is as much as to say to thee, Eschew euill. For there is not the least sinne thou canst doe, but the enemies of truth will bee glad to say, Loe, this is one of them that professes God in his mouth, but see what his life is. Therefore a great care ought a Christian to haue, especially those whom God hath set as lights in his Church. What-

Whatsoever thou art about to doe, examine it by Gods Commandements : if it bee agreeable to them, goe on cheerefully, and though the end answer not thy hopes, neuer grieue nor grudge, but bee glad that Gods will is performed, and let thy trust in him assure thee, that all things worke together for the best to them that loue GOD. And though it appeare a crosse, be assured it is a blessing. Therefore make right vse of it ; examine thy selfe what sinne thou hast committed that may challenge that punishment

ment, repent of it, and reconcile God vnto thee, bearing thy Crosse with patience, and doubt not hee that de-
prived thee of thy hope to try thee, will (if thou beare it well) giue thee as great or a greater blessing than thou hopest for. But if thou shalt finde that thy attempts will not endure that triall, breake from them, and tell the Deuill in plaine termes thou hast a light to discern his snares by, and therefore scornest to be his slaue. For beleene mee, my childe, if thou shalt out of any worldly respect doe a dishonest

honest act, it may bee thou
maist thrive in it a while,
but the end is miserable.
Oh the burthen of a wound-
ded conscience who can
beare?

If thou seest others thrive
& grow great in such courses,
reade the 73. Psalme ; there
thou shalt see *David* himselfe
confesses his foot had wel-
nigh slipt when hee saw the
prosperity of the wicked :
Hee describes all their feli-
cities, but at the last when
hee went into the Sanctuary,
hee found what their end
was, how they were set in
slippery places, &c. and then
hee

hee cryes, *Whom haue I in Heauen but thee? And I haue desired none in the earth with thee.* Alas, all their labour is but to build a paper house vpon the sand, which though it bee neuer so glorious to looke vpon, a small tempest will shatter it. When if thou lay the foundation of thy happinesse vpon Christ the rocke of thy saluation, and build it with zealous seruice of him according to truth, then though the fouds beat against it, and huge tempests threaten it, thou needest not feare, for thy wals will stand fast, and thy

thy foundations will secure thee.

It were enough to perswade any man to bee honest if hee would consider the day of affliction, and store vp the comfort of a quiet conscience against it came: for onely that discernes the patient *Iob* from despairing *Caine*. *Caine* hideously cryes out, his punishment is greater than hee can beare. *Iob* sighs forth, *Loe though hee slay mee, yet will I trust in him*. Indeed, till affliction comes, the worser sort of men appeare to be the happiest, but then the chaffe is

G

soone

soone knowne from the wheate: the good man knowes his crosse is good for him, beares it patiently, and casts his care on Christ, his heart knowes no repining, nor his tongue other complaining, but *Shall I receiue good from God, and not euill?*

On the contrary, when affliction fals vpon those who haue laid their foundation on the sand, alas, they haue no comfort, they are either ashamed or besotted, they cannot finde God, nay they will not seeke him: but in stead of seeking counsell from him, they are not ashamed

ashamed (with forsaken *Saul*)
to implore the Deuill. What
doe they lesse that seeke
after Witches for lost goods,
cure for themselues, their
children, or cattell? I hope
there are but few of these :
but I know where God is
once forsaken, man is apt to
fall into the depth of sinne.
It is grace, meere grace, that
preserues Gods children from
these dangerous fals, of which
grace, I beseech Almighty
God make vs all partakers.

And to conclude, how I
would haue thee square thine
actions, whatsoeuer thou
doest, remember that thou
art

art in the presence of God, (who will expect an account from thee) so thou wilt not dare to doe euill, and thou wilt doe well cheerefully, because thou art sure it pleases the Lord, who sees thy willingnesse, and will not leaue thee vnrewarded.

The vices most reigning in these times I must particularly aduise thee to shun : first, swearing. For Gods sake, let your communication be yea, yea, and nay, nay, for what is more (saith Christ) commeth of euill. Keepe not company with a swearer, lest custome make thee

thee forget how great the sin is, and so by little and little thou maist get thy selfe a habit of it. Reproue it in thy friend, if hee will brooke reproofe : but it is to no end to reprove a scorner : Rebuke not a scorner lest hee hate thee, but rebuke a wise man, and he will loue thee, *Prou. 9. 8.*

Alwaies keepe a watch before thine owne lips, and remember that thou needest not sweare if thou doest not accustome thy selfe to lie. For if thou vset to tell truths, thy word will be as currant as thy oath. I hope
thy

thy calling (if God hath made thee a man) will be of authority to reprove this vice in others, and not to delight in it thy selfe. If thou beest a Daughter, remember thou art a Maid, and such ought thy modesty to bee, that thou shouldest scarce speak, but when thou answerest: thou art young, speake if need bee, and yet scarcely when thou art twice asked, *Eccles.* 32. 8. Whatsoever thou bee, thou hast a calling, which thou must not dishonour: thou art a Christian, and Christ commands thou shalt not sweare at all, *Mat.* 5. 34. The

The next vice too too common in this age is Drunkennesse, which is the high way to hell: a man may trauell in it from sinne to sinne, till the Deuill shew him hee can goe no further, as a Traueller from Inne to Inne, till hee come to his iourneyes end. Oh thinke how filthy is that sinne that makes a man a beast all his life, and a Deuill at his death. *Solomon* askes, To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is red-
nesse

nesse of the eies? And in the next verse answers, Euen to them that tarry long at the Wine; and to the end of the Chapter, sets forth the miseries occasioned by this vice, *Prou.* 23.

That thou maist auoid this sinne, be carefull in the choise of thy friends, for it is they that will betray thee to this sinne. Neuer make choise of a Drunkard to thy companion, much lesse thy friend. For our Kingdome hath of late afforded more examples of those who haue beene slaine by their friends in a drunken quarrell, than those

those that haue fallen by the enemies sword : and how unfit is hee to bee a friend, that when thou shalt haue need of his counsell, will haue his head, in stead of wisdom, fild with wine, and adde rather grieffe than comfort to thy necessities ? And againe, what secret thou shalt trust him with, thou maist bee sure shall be vomited forth, and all thy comfort must bee, He did it vnwillingly, when hee knew not what hee did. Thus thou seest, to bee a Drunkard, is to bee a man vnfit for Gods service, or good mens company.

pany. I beseech God giue thee grace to detest it.

Next, I must exhort thee from a sinne, that I cannot name, thou must search thine owne heart for it. It is thy darling sin, that which to enioy, thou couldst resist all others, at least thou thinkest so. But doe not harbour it, search diligently for it in thine owne nature, and when thou hast found it, cast it headlong from thee. It is thy soules subtill betraier, and all thy other sins depend vpon it. There is not so much danger in all the rest that thou contendest with, as
in

<i>Legacie.</i>	71
<p>in this one, that thou art loth to call a sinne. Thy other sinnes are like a rebellious multitude in a common wealth, which wanting a head, doe little harme. This is their head, cut it off, and thou shalt see all thy other sins dispersed, as an army of fearefull Rebels, when they heare their great leaders head hath kist the blocke.</p> <p>(10)</p> <p>When thou hast spent the day in religious and honest exercises, in the euening returne againe to some good meditation</p>	

meditation or study, which conclude with prayer, commending thy selfe to God, and so shalt thou ioyfully goe to thy supper; which done, and the time of rest come, as thou beganest in the morning, so shut vp the day with humble thanksgiuing for all the benefits that day receiued, hearty repentance for all thy sinnes committed, naming and bewailing them. For thou knowest not if thou repentest not to night, whether thou shalt liue to repent to morrow. And though thou wert sure of it, yet the oftner thou

thou makest euen thy accounts with God, thy sleepes will bee the sounder, and thou shalt awake with a heart full of ioy, and ready to serue the Lord.

Last, commit thy selfe, and all that is thine, to God in zealous prayer, vsing Doctor *Smiths* euening prayer, as his morning: both which though they be for a family, yet are they easily reduced to a priuate mans prayer. So going to bed, take thy rest, beginning and ending in him who is both first and last. Thus spend the six dayes thou hast to labour in,
that

that thou maist bee ready to celebrate the Sabbath, to which there belongs another *Remember.*

(11)

Remember that thou keepe holy the Sabbath day. This duty so often and earnestly commanded by GOD himsele in the old Testament, so confirmed to vs in the new, by the Resurrection of our Sauour, in memory whereof it is called the Lords day, and perpetually celebrated by the Church, yet in these dayes, as if wee neither had

had part in the creation, nor redemption of the world, too many keepe no Sabbath, or at the most but a shadow of a Sabbath. Where almost can we finde one that will lose a good bargaine rather than make it on the Lords day? Or that will bridle his owne desires to sanctifie that day?

Seeing therefore this danger, in which thou maist easily bee entrapped by the Deuils subtilty, and following the multitude; I cannot but with all my power exhort thee, carefully to keepe the Sabbath, to which end I
pray

pray thee marke well the fourth commaundement, *Remember that thou keepe holy the Sabbath day, six dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid-seruant, nor thy cattle that is within thy gates : For in six dayes the Lord made Heauen and Earth, the Sea, and all that is therein, and rested the seuenth day, wherefore the Lord blessed the seuenth day and hallowed it.*

If

If thou wilt bee won to the due obseruation of this day as an obedient seruant, see GOD commands, *Remember that thou keepe holy the Sabbath day.* If as a louing and dutifull sonne, see how GOD perswades thee, by equity, grounded vpon his owne bounty to thee: Hee hath giuen thee six dayes to doe thine owne workes, and hee requires but one of thee. What canst thou say for thy selfe, why thou shouldest not wholly that day giue thy selfe to his seruice? Lastly, if thou wilt learne how to serue him as a good Scholler,

H

he

he teaches thee an admirable way, both by rule and example. First, by rule, Thou shalt doe no manner of worke in it: then by example, Hee made the whole world in six dayes, and hee rested the seuenth, wherefore hee blessed it.

Seeing God thus commands thee by his power, perswades thee in his mercy, and teaches thee both by rule, and his owne most gracious example, how canst thou bee so deuoid of grace, nay of reason, as not to obey so iust a Master? so mercifull a Father? so gracious a Teacher? If thou
make

make not a conscience of keeping this day, howsoever a dull security may possesse thee to flatter thy selfe, thou indeed makest conscience of nothing. For I am perswaded, if thou canst dispence with thy selfe to prophane this day, either for thy profit or pleasure, thou wilt not sticke vpon the like occasion to breake all the rest of the Commandements one after another.

Therefore for Christs sake bee watchfull that the Deuill deceiue you not, nor none of his instruments draw thee away from this dayes duty.

Hee

Hee is alwaies busie and ready at hand to draw thee away from God, but this day without doubt hee doubles all his forces, hee will pro-
voke thine eies to sleepe, hee will send heauinesse and dulnesse to thy heart, and perhaps paine to thy body, if hee can so much preuaile : any sleight, any tricke to stay thee from Gods house, and from the Congregation of his people, hee will surely vse, nay hee will sometimes doe it with religious pretences, as to pray at home, reade a Sermon, study the Scripture, and to spend the
time

time in such Christian exercises, as are infinitely good at other times. But I once heard a religious Preacher affirme (and I beleueed him) that those who had ability of body to goe to Church, and yet out of any euill disposition (for good it can hardly bee) absented themselves, though they prayed, they were not heard.

It behoues thee by how much greater his practises are against thee that day, so much the more to fortifie thy selfe against him: at no hand let him stay thee from the Church, there God hath promised

promised to bee present, and there he is. Darest thou then, silly wretch, absent thy selfe from him? I know, thou darest not. Goe then with a heart prepared to pray by prayer, and going meditate on Gods great mercies in the creation of the world, his greater mercie in redeeming it, and mingle with thy meditation prayers, that may apply these great blessings to thy selfe.

So approach and enter, with reuerent and feruent zeale, the house of GOD, and throwing away all thoughts, but such as may further the good

good worke thou art about, bend thy knees and heart to God, desiring of him his holy Spirit, that thou maist ioine with the Congregation in zealous prayer, and earnest attention to his word preached. And though perhaps thou hearest a Minister preach, as thou thinkest, weakly, yet giue him thine attention, and thou shalt finde that hee will deliuer something profitable to thy soule, either that thou hast not heard before, or not marked, or forgotten, or not well put in practise. And it is fit thou shouldest bee
often

often put in minde of those things concerning thy saluation.

Thus if thou spend thy time at Church, thou wilt bee ready to giue thy selfe to meditate of the holy Word thou hast heard, without which truly hearing profiteth little. For it is with the soule as with the body, though meat bee neuer so wholesome, and the appetite neuer so great, yet if any ill disposition in the stomacke hinder digestion, it turnes not to nourishment, but rather proues more dangerous. So the Word if after hearing it
bee

bee not digested by meditation, it is not nourishing to the soule. Therefore let the time thou hast to bee absent from Church, bee spent in praising God, praying to God, and applying to thy selfe what thou hast heard. If thou hast heard a sinne reproved that thou art guilty of, take it for a warning, doe it no more. If thou hearest of a good action which thou hast ouerslipt, strive to recover time, and resolve to put it in act. Thus by practising what thou hearest, thou shalt binde it to thy memory, and by making it
thine

thine owne, make thy selfe most happy.

Learne of *Isaiah*, the true obseruation of the Sabbath : If thou turne away thy foot from the Sabbath, from doing thy will on my holy day, and call the Sabbath a delight to consecrate it as glorious to the Lord, and shalt honour him, not doing thy owne wayes, nor seeking thine owne will, nor speaking a vaine word : Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of *Iacob* thy Father,
for

for the mouth of the Lord
hath spoken it, *Isaiah* 58.
13.

It is a wonder to see how
often God hath commanded
this one Commandement, and
yet how slacke we are to
keepe it. *Exod.* 31. from the
12. verse, is all commanding
this: againe in the 34. 21.
and diuers places more.

Learne then to prepare
thy heart early for this day,
which if thou obseruest well,
God will blesse thee and thy
labours all the weeke. Thus
farre I haue endeououred to
exhort thee to thy duty to-
wards God.

(12) Of

(12)

Of which the honour due to thy Parents is such a part as cannot bee separated ; for God commands it, *Honour thy father and thy mother*, it is the first Commandement of the second table, as, *Thou shalt haue none other Gods but mee*, is of the first : Idolatry being the greatest sin against God, and disobedience to parents, being the ring-leader in sinnes against man, wee are first warned of them, as if in case we should fall into them, it were too late

late to auoid the other. For if wee once become in heart Idolaters, it will be no hard matter to be a bower downe to an Image, to abuse Gods holy Name, and to prophane his Sabbath: So if wee dare disobey good Parents, at that breach, theft, murther, adultery, falsenesse, couetousnesse easily enter.

Nay, I dare say, if thou breakest either of these Commandements, thou breakest all of the first and second Table: for as thou canst not bee idolatrous without breaking all the rest, so thou canst not bee a disobedient childe, but

but thou art a murderer, a double one : first of nature in thy selfe, which if thy wicked purposes doe not smother, will of her selfe breake forth into that duty. For an example, the story of *Aeneas* shewes how much it was obserued by them that receiued not the Commandement from Gods owne mouth, as did the Iewes, yet he exposed himselfe to all dangers rather than he would forsake his father. Secondly, thou art a murtherer of thy father, who hauing stored vp all his ioy in thee, hath by thy disobedience his gray head brought

brought with sorrow to the graue; which God forbid.

And what difference, shall I say, is there betweene a disobedient childe, and an adulterer? the one forsakes her, by whom he giueth being vnto others; the other despiseth those from whom hee had his owne being. Truly this is a fearefull adultery, and sinne is a crafty strumpet, she will allure thee and delude thee.

Againe, in being disobedient thou art a theefe, an impudent theefe, for thou doest not onely secretly steale, but openly detaine the honour

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	<p>our, reuerence and obedient duty, which all the world can witnesse is thy fathers.</p> <p>And how wilt thou auoid being a false witnesse? will not one sinne draw on another? Wilt not thou bee ready to excuse thy vnnaturall obstinacy, by throwing calumnious aspersions on thy parents, giuing thy tongue leaue to lie against thy conscience?</p> <p>And lastly (Oh horrible) how easie a step is it to couet what thou thinkest thy parents life too long detaines from thee?</p> <p>Thus thou seest in being disobedient</p>

disobedient thou breakest six
commandements, from which
outrage, I beseech Almighty
God preserue thee, and giue
thee grace to bee obedient to
him, and to thy parents. I
am sure thou hast a father,
who will neuer command
thee any thing contrary to
the Commandements of God.
Therefore I haue no need to
speake to thee, how farre a
father ought to bee obeyed :
but humbly desire of God
to continue him in his good
desires with long life, that
he may bring thee vp in
the feare of the Lord, and
to giue thee a heart ready
I to

to embrace all religious learning.

(13)

The next duty equall to this, thou must performe to all the world in generall, Doe to all men as thou wouldst they should doe vnto thee. This is the commandement our Sauour giues vs; Loue one another: by this wee shall be knowne to bee his, if we loue one another as he hath loued vs.

Yet of all that is commanded vs, there is nothing more contrary to our wicked nature then this louing our neighbour

neighbour as our selues. Wee can with ease enuie him if hee be rich, or scorne him if he be poore; but loue him? nay the Deuill hath more craft than so. It were hard for him if men should once begin to loue one another: therefore hee vseth all Art to stir dissention among as many as he can, and to mix loue with dissimulation.

To auoid this, consider well that God is the Author of peace and loue, and that strifes and contentions proceed of the Deuill. Then if thou beest the child of God,
doe

doe the workes of God,
loue thy neighbour as he
hath cōmanded, lest thou
prouoke our blessed Sauour,
when he shall see that
marke of the Deuill, malice
in thee, to say as once to the
vnbelieuing Iewes, You are
of your father the deuill, and
the lusts of your father will
you doe, *Ioh.* 8. 44.

Oh take heed thou offend
not God thus grievously, that
hee shall disclaime thee as
none of his, because thou
dost not loue those that are
his.

This, if well weighed, were
enough to make euery man
charitable,

charitable, if it were onely
for feare to hate whom God
loued. But to beleeeue or
iudge that God should hate
where thou doest, were such
an impious vncharitablenesse
as a good Christian must
needs tremble at. God hath
giuen thee no authoritie to
Iudge any man, but he hath
commanded thee to loue
thineemie; Loue your
enemies, blesse them that
curse you, doe good to them
that hate you, and pray for
them that hurt and perse-
cute you, that you may be the
children of your father which
is in heauen, *Matth.* 5. 44.

A

A man may finde wayes enow to possesse the Deuill of his soule, but none with lesse pleasure to himselfe than this: hee may sell it, as did *Iudas*, to satisfie a couetous desire; hee may lose it, as does many a lazie man his worldly estate; because hee will not trouble himselfe to looke ouer an account of his fortune; hee sinkes ere hee thinkes of it; so fares it with a negligent Christian. Thirdly, hee may pawne it, like a foolish vnthrift, who pawns that which should keepe him all his life, to purchase a gay toy

toy which shall serue him a day or two : so doth hee that pawnes that rich iewell his soule to the griping vsurer the Deuill, for pleasure ; haply hee meanes one day to redeeme it, but runnes on his selfe-pleasing course till the vse hath deuoured the principall, and his vnmercifull Creditor hales him to a dungeon, where he has time for euer to bewaile, not only his present misery, but the losse of infinite happinesse.

These are strange enough that a man should sell eternitie of ioy for wealth, or sleepe away the time wherein
hee

hee might make such a purchase, or pawne an inestimable treasure for things not worth esteem. But yet they are all better than hee that giues away his soule for nothing, as doth the enuious man. The couetous gets riches, the slothfull ease, the wanton pleasure, but the hater of his brother gets nothing (no not in present) but torment, fretting and vexation: he is not the fatter for his meat, nor doth hee rest though hee sleepe, yet he for whom, or against whom hee thus toiles his spirit, haply eats, sleepes, and

and laughs at his enuiers
folly, or peradventure pitties
him.

The more easily to auoid
this sinne, consider well the
disprofits of it. Reade in
the first Epistle of Saint
Iohn 3 Chap. 14. and 15.
Verses, and in the 4. chap.
the 8. and the 20. verses:
reade the 13. of the first to
the *Corinthians*; there Saint
Paul shewes that without
charitie euen spirituallgraces
are of no worth. As the
want of it brings infinite
miserie, so the possession
infinite ioy. By Charitie
wee performe our Sauour
Christs

Christs commandement, who often requires this of vs, as if hee should say, I haue satisfied my father for all the commandements that you haue broke: Now your taske is easie, I leaue you nothing to doe, but to loue one another; doe this and you doe all. By it we fulfill the Law, *Rom.* 13. 8. and 10 verses. By it wee abide in the light, 1 *Ioh.* 2. 10.

Is it possible, when these are well weighed, that any man should bee so mad to beare an vncharitable heart about him, or so foole hardy
to

to harbour a spleene that shall hazard his saluation? Can wee be so cruell to our selues, as to deny Christ one Commandement? For all his loue to vs, he requires but this testimony of our loue to him, which we cannot choose but performe if we doe loue him. Therefore take heed if thou feelee any malice towards thy brother, be sure thy heart is not vp-right toward God. So root it out from thy heart, that no sting of it be left, for it will grow faster than *Ionahs* gourd.

Answer mee not with
Flesh

Flesh and blood cannot doe this: I know it. But if thou desire God to giue thee his holy Spirit, thou shalt bee strong to suffer, and ready to forgiue. Thou must not in any thing be subiect to the flesh, for the wisdome of the flesh is death. But alwayes make thy spirit thy guide, for there is life and peace.

The Deuill would desire no greater aduantage than that thou wouldest trust thy soule to the discretion of thy corrupt flesh, hee would soone inneigle that to betray thee. But when thou hast put thy selfe

selfe vnder the spirit, submitting thy will to the will of God, he is no more able to hurt thee.

The next excuse I would take from thee, is a very foolish one, but so common, that I feare you may happen on it, and that is this; If I should suffer wrongs patiently, what will become of my reputation? what will the world say? Truly if you remember, Christ hath suffred more for you, than it is possible for you to suffer: yet he neuer reuiled any of his enemies, nor strake his persecutors, but prayed for them.

And

And his example teaches all
that loue him to doe the like.
He wils you to turne the left
cheeke to him that smote the
right, to giue to him that
takes from you, and to goe
with him that compels you.

But these are strange rules
for a generous spirit in these
times, nay sure if I be stricke
I must strike againe, else I
am a coward. Indeed as for
giuing, if it were to one that
would desire it at my hands,
I had rather giue a fragment
of my right than goe to law ;
but if hee will not sue to
mee, Ile spend all I am
worth ere I yeeld: Or I
would

would goe out of my doore to shew a man his way, but I would faine see who could compell mee. I mary, this is of the right straine; but now looke with a considerate eye vpon this custome of the world, and the former Commandement of Christ, and thou shalt finde them iust opposite.

Therefore take heed, and let it bee thy cheife care, neuer to prize thy reputation with men equall to the saluation of thine owne soule. But if thou desirest to keepe thy credit vnblemished, serue God with an vpright heart,
and

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	<p>and doe nothing to any man, that thou wouldest not bee content hee should doe vnto thee. Open thy hand to the poore according to thy ability, meddle not with other mens occasions, but where thou maist doe good, and hast a calling to it. And if it bee in thy power to hurt thine enemy, let it passe, doe him good if thou canst, and boast not of it : hee that sees thee in priuate, will openly reward thee.</p> <p>Lastly, let thy heart bee kept alwaies in awe of this want of charity, by continuall remembring that thou hast of</p>

of thy Sauour no other forme of praier to desire forgiuenesse for thy selfe, than that wherein thou couenantest to forgiue others. All the other petitions wee present vnto God absolutely: onely this is conditionall, hee forgiue vs as wee forgiue others. Our Sauour hath taught vs no other way to desire it, and in the 18. of *Matthew* hee shewes God will no otherwise grant it.

Sine fine finis.



THE PRAYERS REFERRED TO IN "THE
MOTHER'S LEGACIE,"

AND SPECIALLY RECOMMENDED BY THE AUTHOR.

THREE PRAYERS,—ONE for the MORNING, ANOTHER for
the EUENING, the THIRD for a SICKE MAN.

A Morning Prayer.

O Lord prepare our hearts to prayer.

ETERNALL God, giuer to them which want,
comforter to them which suffer, and forgiuer
to them which repent: wee haue nothing to ren-
der thee but thine owne. If wee could giue thee
our bodies and soules, they should be sau'd by it:
but thou wert neuer the richer for them. All is
our dutie, and all of vs cannot performe it: there-
fore thy Sonne dyed, and thy Spirit descended,
and thy Angels guide, and thy Ministers teach,
to helpe the weakenes of men. All things call
vpon vs, to call vpon thee, and we are prostrate
before

before thee, before we know how to worship thee :
euen since we rose we haue tasted many of thy
blessings, and thou hast begun to serue vs, before
we begin to serue thee. Why shuldest thou be-
stow thy health and wealth, and rest, and libertie
vpon vs more then other ? we can giue no reason
for it, but that thou art mercifull. And if thou
shouldest draw all back again, we haue nothing
to say, but that thou art iust. Our sins are so
griuous and infinite, that wee are faine to say
with Iudas, *I haue sinned*, and there stop, because
we cannot reckon them. All things serve thee,
as they did at first, onely men are the sinners in
this world. Our heart is a root of corruption, our
eyes are the eyes of vanitie, our eares are the eares
of follie, our mouthes are the mouthes of deceit,
our hands are the hands of iniquitie, and euery
part doth dishonour thee, which would be glori-
fied of thee. The vnderstanding which was giuen
vs to learne vertue, is apt now to apprehend
nothing but sinne : the will which was giuen vs
to affect righteousness, is apt now to loue nothing
but wickednes. The memorie, which was giuen
vs to remember good things, is apt now to keepe
nothing but euill things. There is no difference
betweene vs and the wicked, wee haue done
more against thee this weeke, then we haue done
for thee since we were borne, and yet we haue
not resolved to amend : but this is the course of
our

our whole life, first we sinne, and then we pray thee to forgiue it, and then to our sinnes againe, as though we came to thee for leaue to offend thee. And that which should get pardon at thy hands for all the rest, that is (our prayer) is so full of toyes and fancies, for want of faith and reuerence, that when we haue prayed, wee had neede to pray againe that thou wouldest forgiue our prayers, because we thinke least of thee when we pray vnto thee: what Father but thou could suffer this contempt, and be contemned still? Yet when wee thinke vpon thy Sonne, all our feare is turned into ioy, because his righteousness for vs is more then our wickednesse against our selues. Settle our faith in thy beloued, and it sufficeth for all our iniquities, necessities, and infirmities.

Now Lord wee goe forth to fight against the world, the flesh, and the diuell, and the weakest of our enemies is stronger than we: therefore we come vnto thee, for thy Holy Spirite to take our part, that is, to change our minds and wils, and affections which we haue corrupted, to remooue all the hinderances which lets vs to serue thee: and to direct all our thoughts, speeches, and actions, to thy glorie, as thou hast directed thy glorie vnto our saluation. Although we be sinners (O Lord) yet we are thine, and therefore we beseech thee to separate our sinnes from vs, which would separate vs fro thee, that we may be ready
to

to euery good, as we are to euil. Teach vs to remember our sinnes, that thou maist forget them, and let our sorrow here preuent the sorrow to come. We were made like thee, let not flesh and blood turne the image of GOD to the image of Satan : our foes are thy foes, let not thine enemies preuaile against thee to take vs from thee : but make thy worde vnto vs, like the starre which led vnto Christ : make thy benefits like the pillar which brought to the land of promise ; make thy crosse like the messenger which compelled guests vnto the banquet ; that wee may walke before men like examples, and alway looke vpon thy Sonne, how he would speake and doe, before wee speake or doe anything.

Keepe vs in that feare of thy Maiestie that we may make conscience of all that we doe, and that we may count no sinne smal, but leaue our lying, and swearing, and surfetting, and coueting, and boasting, and flanting, and inordinate gaming, and wanton sporting, because they draw vs to other sins, and are forbidden as straightly as other. Let not our hearts at any time be so dazeled, but that in al temptations we may discern betweene good and euill, betweene right and wrong, betweene trueth and error : and that we may iudge of al things as they are, and not as they seeme to be : let our mindes be alwaies so occupied, that we may learne some thing of euery thing, and vse
all

all those creatures as meanes and helps prepared for vs to serue thee. Let our affections grow so toward one another, y^e we may loue thee as much for the prosperitie of other, as if it were our owne: let our faith, and loue, and prayer be alway so ready to go vnto thee for our help, that in sicknes we may find patience, in prison we may find ioy, in pouertie we may find contentment, and in all troubles we may find hope. Turne all our ioyes to the ioy of the Holy Ghost, and al our peace to the peace of conscience, and al our feares to the feare of sinne, that wee may loue righteousness with as great good will as euer we loued wickednes: and goe before other in thankfulness towards thee, as far as thou goest in mercie towards vs before them, taking all that thou sendest as a gift, and leauing our pleasures before they leaue vs, that our time to come may be a repentance of the time past, thinking alway of the ioyes of heauen, the paines of hell, our own death, and the death of thy Sonne for us. Yet Lord let us speak once againe like Abraham, one thing more we wil beg at thy hands, our resolutions are variable, and we cannot performe our promises to thee: therefore settle vs in a constant forme of obedience, that wee may serue thee from this houre, with those duties which the world, the diuell, and the flesh, would haue vs defer vntill the point of death. Lord we are vnworthie to ask any thing for our selues, yet thy

thy fauour hath preferred vs to be petitioners for other. Therefore we beseech thee to heare vs for them, and them for us, and thy Sonne for all. Blesse the vniuersall Church with truth, with peace, and thy holy discipline. Strengthen all them which suffer for thy cause, and let them see the Spirit of comfort comming towards them, as thy Angels came to thy Sonne when he was hungry.

Be mercifull vnto all those which lie in anguish of conscience, for remorse of their sinnes: as thou hast made them examples, so teach vs to take example by them, that wee may looke vpon thy Gospel to keepe vs from despayre, and vpon thy law, to keep vs from presumption. Prosper the armies which fight thy battailes, and shew a difference betweene thy seruants and thy enemies, as thou didst betweene the Israelites and the Egyptians, that they which serue thee not may come to thy service, seeing y^t no God doth blesse besides thee. Make vs thankfull for our peace, whom thou hast set at libertie, while thou hast layd our dangers vpon others, which mightest haue layd their dangers vpon vs: And teach vs to build thy Church in our rest, as Salomon built thy Temple in his peace. Haue mercie vpon this sinfull land, which is sicke of long prosperitie: Let not thy blessings rise vp against vs, but indue vs with grace as thou hast with riches, that wee may

may go before other nations in religion, as we goe before them in plentie: giue vs such hearts as thy seruants should haue, that thy will may be our will, that thy law may be our law, and that we may seeke our kingdome in thy kingdome. Giue vnto our Prince a princely heart, vnto our Counsellers the spirit of counsell, vnto our Iudges the spirit of iudgment, vnto our Ministers the spirit of doctrine, vnto our people the spirit of obedience: that wee may all retaine that communion here, that we may enioy the communion of Saints hereafter.

Blesse this familie with thy grace and peace, that the Rulers thereof may gouerne according to thy word, that the seruants obey like the seruants of God, and that we may all be loued of thee. Now Lord we haue commenced our suite, our vnderstanding is weake, and our memorie short, and wee vnworthie to pray vnto thee, more vnworthie to receiue the things which wee pray for. Therefore wee commend our prayers and our selues vnto thy mercie in the name of thy beloued Sonne our louing Sauour, whose righteousnes pleadeth for our vnrighteousnes.

Our Father which art in heauen, &c.

A Prayer

A Prayer for the Euening.

O LORD God, what shall we render vnto thee for all thy benefits? which hast giuen thy Son for a ransome, thy Holy Spirit for a pledge, thy worde for a guide, and reseruest a kingdome for our perpetuall inheritance: of whose goodnes wee are created, of whose iustice wee are corrected, of whose mercie wee are saued: our sinnes strinue with thy benefits, which are moe; let vs count all creatures, and there be not so many of any kinde as thy gifts, except our offences which we returne vnto thee for them. Thou mightest haue sayd before we were formed: let them bee monsters, or let them be Infidels, or let them be beggars, or cripples, or bond-slaues so long as they liue. But thou hast made vs to the best likenes, and nursed vs in the best Religion, and placed vs in the best land, that thousands would thinke themselves happie, if they had but a peece of our happines. Therefore why should any serue thee more then wee, which want nothing but thankfulness? Thou hast giuen vs so many things, that scarce wee haue any thing left to pray for, but that thou wouldest continue those benefits which thou hast bestowed alreadie; yet wee couet as though wee had nothing, and liue as though we knew nothing: when wee were children, we deferred till we were men; now we are men, we defer

defer vntill we be old men ; and when we be old men, we will defer vntill death. Thus we steale thy gifts, and do nothing for them, yet wee looke for as much at thy hands as they which serue thee all their liues. The least of thy blessings is greater then all the curtesies of men, and yet wee are not so thankfull to thee for all that wee haue, as wee are to a friend for one good turne : we are ashamed of many sins in other, and yet we are not ashamed to commit the same sins our selues, & worse then they : yea, we haue sinned so long almost, that we can doe nothing else but sin, & make others sin too, which would not sin but for vs. If we doe any euill, we doe it cheerefully, and quickly, and easily ; but if we doe any good, we do it faintly, and rudely, and slackly. When did we talke without vanitie ? When did we giue without hypocrisie ? When did wee bargain without deceit ? When did wee reprove without enuie ? When did we heare without wearines ? When did we pray without tediousnes ? Such is our corruption, as though wee were made to sinne, in deede, or in worde, or in thought, wee haue broken all thy Commaundements, that wee might see what good is in euill, which haue left nothing but guilt, and shame, and expectation of iudgement, while we might haue had peace of conscience, ioy of heart, and all the graces which come with the Holy Spirit. Some haue been wonne by the
word,

word, but we would not suffer it to change vs : some haue been reformed by thy crosse, but wee would not suffer it to purge us : some haue been moued by thy benefits, but we would not suffer them to perswade vs : nay, wee haue giuen consent to the deuill, that we will abuse all thy gifts so fast as they come : and therefore thy blessings make vs proud, thy riches couetous, thy peace wanton, thy meates intemperate, thy mercie secure, and all thy benefits are weapons to rebell against thee, that if thou look into our hearts, thou maist say our Religion is hypocrisie, our zeale enuie, our wisdom policie, our peace securitie, our life rebellion, our deuotion ends with our prayers, and wee liue as though wee had no soules to saue.

What shall we answere for that which our conscience condemnes ? We are one day neerer to death since we rose, when we shall give account how euery day hath been spent, and how wee haue got those things which other will consume when wee are gone. And if thou shouldest aske vs now, what lust asswaged, what affection qualified, what passion expelled, what sin repented, what good performed, since we began to receiue thy benefits this day, we must confesse against ourselues, that all our workes, words and thoughts, haue bin the seruice of the world, the flesh and the diuell : we haue offended thee, and contemned
thee

thee all the day, and at night we pray vnto thee : Father, forgiue vs al our sins, which haue dishonored thee, while thou didst serue vs : run from thee while thou didst call vs : & forgotten thee whilst thou didst feede vs : so thou sparest vs, so we sleep, and to morrow we sinne againe : this is the course of all our pilgrimage, to leaue that which thou commandest, and doe that which thou forbiddest. Therefore thou mightest iustly forsake vs, as we forsake thee, and condemne vs whose conscience condemnes our selues ; but who can measure thy goodnesse, which giuest all, and forgivest all ? Though we are sinfull, yet thou louest vs : though we knock not, yet thou openest : though we aske not, yet thou giuest : what shuld we haue if wee did serue thee, which hast done all these things for thine enemies ? Therefore thou which hast giuen vs all things for thy seruice, O Lorde giue vs a heart to serue thee, and let this bee the houre of our conuersion, let not euill ouercome good, let not thine enemie haue his will, but giue vs strength to resist, patience to endure, and constancie to perseuer vnto the end.

Instruct vs by thy worde, guide vs by thy Spirit, mollifie us by thy grace, humble vs by thy corrections, win vs by thy benefits, reconcile our nature to thy will, and teach vs to make profit of euery thing, that wee may see thee in all things, and all things in thee : and because (O most mercifull Father) we
walk

walk betweene thy mercie and iustice, through many temptations, gouerne our steps with such discretion, that the hope of mercie may preuent despayre, and the feare of iustice may keepe vs from presumption: that in mirth wee bee not vaine, in knowledge wee bee not proude, in zeale wee bee not bitter, but as the tree bringeth forth first leaues, then blossomes, and then fruite, so first we may bring forth good thoughts, then good speeches, and after a good life, to the honour of thy name, the good of thy children, and the saluation of our soules, remembring the time when wee shall sleepe in the graue, and the day when wee shall awake to iudgment. Now the time is come (O Lord) which thou hast appointed for rest, and without thee we can neither wake nor sleepe, which hast made the day and night, and rulest both: therefore into thy hands we commend our soules and bodies that thou hast bought, that they may serue thee: restore them (O Lord) to their first image, and keepe them to thy seruice, and resigne vs not to our selues againe, but finish thy worke, that wee may euery day come neerer and neerer to thy kingdome, till we hate the way to hell, as much as hell itselfe, and euery cogitation, and speech, and action, be so many steps to heauen. For thy names sake, for thy promise sake, for thy Sonnes sake O Lord, we lift vp our harts, hands and voyce vnto thee in
his

his name, which suffered for sinne, and sinned not.

Our Father which art, &c.

A Prayer for a sicke man.

ALMIGHTIE God and all mercifull Father, which art the Phisition of our bodies and soules, in thy hands are life and death, thou bringest to the graue, and pullest backe againe: wee came into this world vpon condition, to forsake it whensoever thou wouldest call vs, and now the sumners are come, thy fetters hold me, and none can loose me but he which bound mee. I am sicke in bodie and soule, but hee hath stroken me which in iudgement sheweth mercie. I deserued to dye so soone as I came to life: but thou hast preserued me till now, and shall this mercie be in vaine, as though wee were preserued for nothing? Who can praise thee in the graue? I haue done thee no seruice since I was borne, but my goodnesse is to come, and shall I die before I begin to liue? but Lord thou knowest what is best of all, and if thou conuert mee, I shall bee conuerted in an houre: and as thou acceptedst the will of Dauid as well as the act of Salomon: so thou wilt accept my desire to serue thee, as well as if I did liue to glorifie thee. The spirite is willing, but the flesh is fraile, and as I did liue
sinfully

sinfully, whensoever thy Spirit was from mee, so I shall dye vnwillingly, vnlesse thy Spirit prepare mee : therefore deare Father, giue mee that minde which a sicke man should haue, and increase my patience with my paine, and call vnto my remembrance all which I haue heard, or read, or felt, or meditated, to strengthen mee in this houre of my triall, that I which neuer taught any good while I liued, may now teach other how to die, and to beare their sicknesse patiently : apply vnto mee all the mercies and merits of thy beloued Sonne, as if hee had dyed for mee alone. Bee not from mee when the enemie comes ; but when the tempter is busiest, let thy Spirit bee busiest too : and if it please thee to loose mee out of this prison, when I shall leaue my earth to earth, let thine Angells carrie vp my soule to heauen, as they did Lazarus, and place me in one of those mansions which thy Sonne is gone to prepare for me. This is my Mediatour which hath reconciled mee and thee, when thou didst abhorre me for my sinne, and thou didst send him from heauen to vs, to shew that thou art bound to heare him for vs. Therefore in him I come vnto thee, in him I call vpon thee. O my redeemer, my preseruer, and my Sauour, to thee be all praise with thy Father and the Holy Spirit for euer. Amen.

A praier for the Morning.*O Lord prepare our hearts to pray.*

O Lord GOD our heauenly Father, wee thy poore and wretched creatures, giue thee most humble and heartie thanks for our quiet and safe sleepe, and for raising vs vp from the same. Wee beseech thee for Iesus Christs sake, to prosper vs this day in our labour and trauell, that it may bee to the discharging of our duety in our vocations, principally to thy glory, nexte to the profit of this Church and common-weale, and last of all to the benefite and content of our masters. Grant deare father, that we may cheerfully and conscionably do our businesse and labours, not as men-pleasers, but as seruing thee our God, knowing thee to bee the chiefe master of vs, and that thou seest and beholdest vs with thy fatherly eies, who hast promised rewarde to them that faithfullie and truly walke in their vocation, and threatned everlasting death and damnation to them that deceitfully and wickedly do their works and labours. We beseech thee O heauenly Father, to giue vs the strength of thy Spirit, that godlie and gladlie we may ouercome our labours, and that the tediousnesse of their irksome labour which thou
for

for our sinnes hast powred vpon all mankind, may
 seeme to vs more delectable and sweet. Fulfill
 nowe O Lord these our requests, for thy
 Sonne our Sauours sake, in whose
 name we pray as hee himselve
 hath taught vs. *Our*
father, &c.

A godly praier to be said

at all times.

BEcause I haue sinned, O Lord, and done
 wickedly in thy sight, and prouoked thee
 to anger by my abhominable wickednesse, making
 my body which thou hast ordained as a vessel
 for thine honor, an instrument to most detestable
 filthines, O Lord be mercifull vnto me, and pardon
 me this great wickednesse: looke not vpon me,
 good Father, with the eyes of iustice, neither doe
 thou drawe against mee the sword of iudgement,
 for then howe shall I that am but dust, stand in
 thy presence, when thy wrathful indignation
 commeth forth as a whirle wind, and thy heauy
 displeasure as a mighty tempest: seeing the earth
 trembleth, the depths are discovered, and the very
 heauens are shaken when thou art angrie? Ex-
 ercise not therefore thy fury against me, that
 am but chaffe before the winde, and as stubble
 against a flaming fire: though I haue sinned
 grievously

griuously in thy sight, preferring my wicked desire, before thy holy commandement: esteeming the pleasure of a moment, before eternal and euerlasting ioyes: nay, which is worse, making more account of vilenes and vanity, and extreame folly and madnes, then of the glory and maiesty of the most excellent, wonderfull, and blessed God, nothing dreading his displeasure, whose wrath maketh the diuels to quake, and burneth vnquenchable vnto the bottomles pit of hel; whose might is so great, that by the breath of his nostrils he can in the twinkling of an eye destroy a thousand worlds: yet am I bold, prostrating my selfe before the throne of thy Maiestie, heartily to beseech, and humbly to intreate thee, that thou wilt not deale with mee according to my merites, for I haue deserued y^t thou shouldest raine down fire & brimstone from out of heauen vpon me to deuoure me, or to open the earth vnder me, to swallow me vp quicke vnto hell: but thou art gracious and ful of compassion, and rich in mercies, therefore do men put their trust vnder the shadow of thy wings. I haue none in heauen to flie vnto but thee, nor in earth of whom I may receiue any comfort, but at thy fauorable hands, which are stretched out day and night, to receiue all that by earnest repentance turne to thee, being ready to ease all those that are lad^d with the burthen of their sin, and to refresh their distressed
consciēces

consciēces. In the multitude of thy mercies I approach vnto thee O Lord, desiring thee to looke down from the height of thy sanctuary, vpon me poore and wretched sinner, and to wipe away mine offences, & to blot out my misdeeds, especially, this my vngratious, vncleane, and vngodly act, that it may not come vp in remembrance with thee, nor bee imputed to me for euer, for thy Sonnes sake, O Lord, in whome thou art well pleased, in whome thou wast fullie satisfied vpon the crosse for my sinnes : grant me free pardon and remission of that I haue so foolishly by my exceeding frailetie, committed against thee in this shamefull deede. But O thou my vncleane and vnthankfull soule ! my vngodly and rebellious heart ! what did I sinful wretch & execrable caitife, so blindly and desperately attempt ? Howe art thou become quite senselesse, that thou wast so ready to anger thy most louing God, and to prouoke thy most mightie Iudge, that thou mightest satisfie thy filthie flesh, suborned both by thine & Gods most malicious aduersarie, to grieue and vexe the Spirit of the Lorde, and to damne thy selfe for euer ? Hath not God of his singular fauour, made the heauens of olde, and placed the Sun and Moone in the, two glorious lights, with innumerable starres, a wonderfull workmanship, for thy vse and benefit ? Hath he *not lifted vp* the cloudes by his strong arme, and
heaped

heaped treasures of raine, haile, and snowe, to doe thee service? Hath he not in the midst of the world, laide the foundations of the earth, that thou mightest haue a stable habitation, and mightest from thence beholde euerie waie thou lookest, the walles of his beautifull place? Hath hee not gathered the waters into one place, and made the drie land appeare, and drawne forth by his power a pure substance of ayre between heauen and earth, that fishes might multiplie in the seas, foules in great abundance flie in the open face of the firmament, tender plants, hearbes, flowers, and trees in al variety, grow and fructifie vpon the ground: yea creeping things, cattell and beastes increase in infinite number, in pastures, fields, gardens, orchards and groues; & all these to do thee pleasure? Hath he not further giuen thee springs and riuers, gold and siluer, pearles and iewels; euen plentie of streames, stones, and mettall, to furnish thee with whatsoeuer for profit thou needest, or for pleasure desirest? Hath he not made thee lord and ruler ouer al his creatures, euen ouer the huge Elephants, the Whale, the strong Lyon, and Vnicorne, and horse of warre? ouer the sauage Tigers, Beares & Wolues? ouer the mighty Eagle, Griffin, Vultur, Ostrich, and Hawke? Art thou not clad and defended, fed and inriched, cheared and renowned by these his creatures, and that all the partes of thy body, and
SENCE

sences of thy minde, might bee partakers of his goodnesse, and with his sweetnes refreshed, comforted and delighted in great measure ? yea, aboue all this, hath hee not breathed into thy body an immortall soule, that thou mightest remaine with him in glorie for euer ? Did hee not at the first frame thee like vnto himselfe, that he might therefore loue thee as his sonne ? Did he not cast into thy spirit the beames of his wisdom, that thou through thy vnderstanding mightest beholde him and his glorie, and stirred vp sparkes of goodnesse in thy heart, that thou mightest by thy affection imbrace him and his bountie, and bee made perfectly blessed by his infinite happinesse, who when Adam thy vngratefull father, by distrusting him that had faithfully promised, was throughlie able to fulfill his will, and resolutely determined, exceedingly to aduance him, hauing giuen him this whole worlde in testimony thereof, by discontenting his minde with the excellent estate hee was placed in of vnspeakeable loue, vnlesse hee might bee as good as God himselfe, prouddie desiring to make dust the fellowe of him who was from euerlasting, infinitely full of wisdom, power, grace and maiestie, and had done al this at the perswasion of the most traiterous rebell of his right gracious king, and spitefull enemie of his most bountifull master, euen then when this most villanous conspiring with Gods
notorious

notorious aduersarie, had deserued immortall hatred against him, and all that pertained vnto him : yea thee as yet vnborne, but contained in him, whose whole masse by his impious disobedience, became by iust iudgement a temple of cursed estate for euer, and for euer : thou also thy selfe bringing foorth fruite of contempt of his lawe, who is most holy, merciful and mighty : yet euen then I say, of vnspeakeable pittie and compassion intended, nay promised, nay laboured to deliuer him and thee from that dreadfull vengeance which ye had purchased by your owne wicked and vngracious demerits, and to reconcile you base abiects and vile castawaies, and yet stubborn and spitefull haters of the great God Iehoua, who when there was no meanes to be found in heauen, nor seas, nor in the earth,¹ nor vnder the earth, but that hee should damne his onely begotten Sonne, the very brightnes of his glory, who neuer offended him, but was an eternall delight vnto his soule, and reioycing vnto his Spirit, that thou mightest be saued, a grosse lump of slime and clay, still vexing him by thy wickednes ; yet deliuered his Sonne into the full power of Sathan, to put him to a most shamefull death, by the handes of most detestable persons, and did cast him farre away out of his fauour, and threw him downe into the bottomlesse pit of his vnsupportable wrath & indignation, that thou mightest bee
placed

placed betweene his owne armes in the kingdome of heauen, in all royalty and glory, as his deere and entirely beloued sonne. Why therefore wast thou O my vnholly and vnthankfull nature, so ready and prone, so violent and headlong, to commit thinges lightly displeasing in his sight, who in a manner, and as far as it was possible, slewe himselfe for thy safetie, when he had no creature so disobedient vnto him as thee? O thou my inwarde soule, and spirit of my minde awake, and stand vp to defend thy self, for thou art besieged with mightie enemies, the prince of darkenes, the rulers of the ayre, the spirituall craftines and policies of hell! why arisest thou not thou slug-gard? thy foes in great number are prepared with many ambushments, hauing a huge armie all maliciouslie bent, with venomous darts to pearce thorow thy heart: they are entred thy holde at all fve gates of thy outwarde senses: yea, they haue broken downe thy inwarde doores, and haue left thee but one window towards heauen to escape by, euen thy praiers, whereto the spirit of God waiteth thy speedy comming: make haste O thou heauie with sleepe, or thou art taken by thy cruell enemies, whose handes are of yron, and their teeth of steele, to grind thy very bones to powder: hearken no longer to that stinking harlot, thy wicked appetite, which lying in thy bosome, desireth nothing but thy vtter destruction: she

perswadeeth

perswadeth thee that thou art in no present danger, that she may reioice at thy miserable ende. It may be thou art fed to the slaughter, that though thou go on a little way in thy pleasant path, thou maiest returne backe when thou wilt, and thy little wandering will not greatly be regarded. O thou vnwise and sottish of heart! when wilt thou vnderstand? Hath the Sonne of God indured such paine for the smallest of thy sinnes, and makest thou so light account of so grieuous crimes? Doth the lawe thunder curses, and plagues, and euerlasting tormentes against thy least inordinate motions, and didst thou not drede to performe so shamelesse a practise? Knowest thou not that the eyes of God, and his Angels behold thee doing that thou wouldest be ashamed to do in the presence of vngodly men, or vncleane beastes? or doest thou not consider howe thou didst grieue the spirit of God, who hath vouchsafed of his infinite mercie to dwell in thy bodie to this ende, chiefelie that hee might mortifie thy carnall lusts? Why didst thou then defile his temple, which he hath sanctified to be an house for himselfe to dwel in? take heed thou driue not out so worthy and noble a ghest, by such swinish and fleshy behaiour, who if he once depart, then shalt thou be an hold for diuels, and legions of damned spirits, that they may stuffe thee full of all manner of iniquitie, and then at
length

length become pitch and brimstone to maintaine the fire of Gods scorching wrath in thy sinews, spirits and inwarde bowels, drinking out in full measure the dregs of the wyne of his rage and fury: and canst thou be so blind and rechlesse, that for the vaine pleasure of sinne for a little while, thou wilt constrayne God to torment thee euerlastingly, who it may bee euen at this instant, if thou wilt still trie his patience and long sufferance, will suddenlie take thy spirit from thee, or come in iudgemēt to recompence all sinners by his finall sentence in the burning of the whole world, the stipend of horror, shame, confusion, and vtter reprobation? & weigh with thy selfe, that to approach to God, is the chiefest ioy of his chosen, to beholde his glorious countenance in the face of his Son, whereas thy sinnes do separate thee from him, and make thee afraid to speake to him by prayers, which is thy chiefest and greatest solace in this mortall lyfe: how much more will thy vngodlines make thee wish delay of the last iudgement, the speedy and present comming whereof is a chiefe prop of our fight, in the midst of so many troubles and temptations: and withall, remember how the diuell that roaring Lyon laboureth by this impure acte, to make thee most filthy and lothsome in the sight of God, and reioyceth to see thy gratiuous Father, mercifull *Sauour*, and comfortable sanctifier, so abused and
withstoode,

withstoode, and angred by thee whom he hath wonderfully made, carefully preserued and deerelie redeemed, and tenderly loued, that if it may be thou shouldest by vtter Apostasie, dishonour him in the face of the world, who hath aduanced thee in the presence of all his Angels: and though thou be so sure in faith, that thou canst not vtterlie fall (the consideration whereof should make thee more dutifull, and not encourage thee in a sinfull course) yet mayest thou by little and little, and by often falling, bring thy selfe into a better liking, both of the wicked and of wickednes it selfe whom thou oughtest to hate with a perfect hatred, and then God by iust iudgement cast thee into a sure sleepe, that thy filthines may be seene of men, and thou condemned to the grieve of the righteous, and scorned to the shame of the vngodly, & in the meane season, by prouoking Gods iudgement, be spoyled of thy goodly ornaments, of thy godly desires, of religious thoughts, of zealous affections, of Christian communication, of holy indeuours, of assured perswasions of fayth, of steadfast waitings through hope, of constant suffering by patience, and heartie reioycings from loue. In the perfect consummation of which thinges, because all happines consisteth, beware thou carelesse wretch, least suddenly by thy abominable filthynes, thou either for a tyme wholie depryue thy selfe of comfortable feeling of these
things,

things, or much diminish thy present graces and blessings receiued of the Holy Spirit, to the glorie of God the Father. But why do I vtter my voyce, or striue to make a dead carkasse moue? O quicken thou me that art the fountain of life, and call thou out of heauen thy dwelling place, that my wandring soule may heare the voyce of her Shepheard, and follow thee whither soeuer thou ledest: nay of thy tender compassion take mee vp vpon thy shoulders, and carrie me gentlie into thy fold agayne: for theeues haue stolne me away, & haue bound my feet so that I cannot go, and they watch for mee vntill thou art gone, that they may carrie mee away quicke from thy pastures: O doe thou therefore presently delyuer me, and giue mee thy helping hand: O cast thou downe by thy spirite my raging luste, and by thy grace subdue mine vntamed affection. I am weake O Lorde, and vnable to resist the force of my mightie aduersary: send thy helpe from aboue, and saue me out of the iawes of the cruell lion: thou hast deliuered me out of the mouth of hel; O let not the gates thereof any more preuaile against me: let me not any longer be occupied in vngodlines, lest mine enimie triumph ouer me, saying in his malicious heart, There, there, so would I haue it. Let this sinne be farre from mee O Lord, least I should defile my selfe any *more* with this notorious wickednesse: worke
therefore

therefore in mine heart an vtter detestation of it, that I may euer hereafter keepe my selfe pure & vnspotted for thy kingdome. Thou that art able to make of stones children to Abraham, mollifie I pray thee my stonie heart, that all maner of sonnelike affections may be imprinted therein : plucke vp O good Father these rootes of bitterness, that no vnsauory fruit may come of the tree, which thou by thine owne hand hast planted. I desire, I looke, I call, I cry, for thy assistance, that I may conquer this vnruely motion. O blessed Sauour that hast granted so many petitions vpon earth, to them that were carefull for the bodie, fulfill I pray thee, this my desire ; not for health, nor strength, nor riches, nor honor, nor for food, nor apparell, but for thy heauenly grace and inspiration : yea let me lose all those, rather than to be left to my sinfull flesh, that I should be ruled any longer thereby. Mortifie good Father in me the old body of sinne, and giue vnto me a newe bodie, purged from these dead workes to serue the liuing God : renew my spirit dayly, that I may cast away these workes of darknesse : let it be enough O mercifull Father, that my weakenes in failing heretofore, hath bene made knowne vnto me, least I should bee too proud. Nowe let thy strength appeare in putting this mine enimie vnder my feete, that thereby I may be bold to put my confidence in thee.

thee. Why should my body made by thy hand, and my soule framed according to thy image, be giuen ouer as a pray into the hands of Satan? Deliuer me O Lord from the snare of the hunter, and preserue mee from the hand of mine enemy, who lieth in wait for my spirituall life, and laboureth my euerlasting destruction: shall I praise thee for thy great goodnesse, and magnifie thy name for giving me conquest ouer my aduersary that is too strong for me. To thee I flie for succour till the tempest bee ouerpast, hide me I pray thee vnder thy shield and buckle that none of the fire darts of Satan take hold on mee. Good Lord, for the loue thou bearest vnto mankind, for thy sonnes sake, who hast taken our nature vpon him, grant that I may not be tempted aboue my strength, and that in a temptation I may flie vnto thee, as a horne of my saluation, yeelding thee most humble and hearty thanks, for that thou hast giuen me a desire to withstand my sinfull flesh; which thy worke beseech thee for thy name sake, to perfect and fully accomplish.

Matth. 26, 41.

Watch and pray, leaſt ye enter into temptation : the ſpirit is willing, but the fleſh is weake.

Another zealous Prayer.

ETernall God, almightie, and all mercifull : we thy vnworthy ſeruants, prostrate before thy throne of grace doe yelde our ſelues bodie & ſoule vnto thee for all thy benefits, which thou from our birth haſt heaped vpon vs, as though we had alwayes done thy will although we be occupied about vaine things, neuer marked, neuer loued, neuer ſerued, neuer thanked thee ſo hartily for them, as wee eſteeme a mortall friend for the leaſt curteſie. Therefore wee come with ſhame & ſorrow to confeſſe our ſinnes, not ſmal, but grieuous ; not a fewe, but infinite ; not paſt, but preſent ; not ſecret, but preſumptuous ; againſt thy expreſſe word & will : againſt our owne conſcience, knowledge and liking, if any had done them but our ſelues. O Lord, if thou ſhouldeſt require but the leaſt of them at our hands, Satan would challenge vs for his, and we ſhould neuer ſee thy face againe, nor the heauens, nor the earth, nor all the goodneſſe which thou haſt prepared for man. What ſhal we doe then, but appeale
vnto

vnto thy mercy, and humbly desire thy fatherly goodnesse, to extend that compassion towards vs, which thy beloued Sonne our louing sauour hath purchased, so mightily, so graciously, and so deerely for vs ; wee beleeuue and knowe, that one drop of his bloud is sufficient to heale our infirmities, pardon our iniquities, and supply our necessities, but without thy grace, our light, our strength, our guide, we are able to doe nothing but sinne, as wofull experience hath taught vs too long, and the example of them that are voyde thereof, whose life is nothing els but the seruice of the world, the flesh and the Deuill. Therefore good Father, as thou in speciall fauour hast appointed vs to serue thee, like as thou hast ordained all other creatures to serue vs ; so may it please thee to send downe thy heauenly Spirite into this earthlie mansion, to illuminate our mindes, mollifie our heartes, change our affections, subdue our reason, regenerate our willes, and purifie our nature to this duetie ; so shall not thy benefites, nor thy chastisementes, nor thy worde returne voide, but accomplish that for which they were sent, vntill wee be renued to the image of thy sonne. Good Lord wee beseech thee, looke downe in the multitude of thy compassions vpon thy militant Church, this sinfull realme, thy gracious handmaide our dreade soueraine, her honourable *Counsell*, the ciuill *Magistrates*, the *painefull Ministers*,

Ministers, the two Vniuersities, the people that sit in darkenesse, and al that beare thy Crosse. Gather vs into one communion of thy truth and giue vnto euery man, a spirit to his calling, that wee being mindfull of the account, and that wee are called Christians, may firmly resolue, speedily begin, and continually perseuer in doing, and suffering thy holy will. Good Lorde blesse and sanctifie our meeting, that no temptation hinder me in speaking, nor them in hearing, but that thy word may be heard and spoken as the word of God, which is able to saue our soules in that day, howsoeuer it pleaseth thee by weake and foolish things to magnifie thy self. There is no cause, O God most iust, why thou shouldest heare sinners, which are displeased with sinne, but for his sake which suffered for sinne, and sinned not :

in whose name we are bolde to lift vp our
hearts, hands, and voyces vnto thee,
praying as he hath taught vs.

*Our Father which art
in heauen, &c.*

FINIS.



